

LAOI OISÍN

AN

ṬÍR NA n-ÓG:

OR

THE LAY OF OISÍN

IN

THE LAND OF YOUTH.



EDITED BY

TOMÁS Ó FLANNNGHAILE

JOHN B. LITTLE & SON, LTD



100
ΛΑΟΙ ΟΙΣÍN ΔΡ ΤÍΡ ΝΑ Ν-ÓΣ:

THE LAY OF
OISÍN IN THE LAND OF YOUTH

LAOI OISÍN AR TÍR NA n-ÓG:

THE LAY OF
OISÍN IN THE LAND OF YOUTH.

BY MICHEÁL COIMÍN (A.D. 1750).

EDITED

*With Revised Text, Literal Translation, New Metrical Version,
Notes and Vocabulary,*

BY

TOMÁS Ó FLANNNGHAILE

[THOMAS FLANNERY].

Examiner in Celtic to the Irish Intermediate Education Board :

Lecturer in Irish to the Irish Literary Society ;

Member of the Philological Society ;

etc., etc.

New Impression
BOSTON PUBLIC LIBRARY
CHESTNUT HILL, MASS.

DUBLIN

M. H. GILL AND SON, LTD

M. H. GILL AND SON, LTD.

7B 1398.
C59 L2

D'AOS ÓG NA h-EIREANN

Le Seapic mo ċpoirde.

To the

YOUTH OF IRELAND

Who Love

THE LANGUAGE AND THE LEGENDS

Of Their Own Land.



Digitized by the Internet Archive
in 2015

PREFACE.

THIS new edition of *Tír na n-Óg* has been prepared first, to supply an easy and interesting text for young Students of Irish for whom but few suitable texts have as yet been published, and to whom previous editions of this poem are now inaccessible, and secondly, to give the poem a fuller and more adequate treatment than it has hitherto received.

The few facts given about *Micheál Coimín*, the original author, I owe to the courtesy of Mr. Brian O'Looney, M.R.I.A.

T. Ó F.

CONTENTS.

	PAGE
Introduction	ix-xvi.
Λαοι Οἰρῖν ἀπ Τήρ na n-Όξ	2
Reunifocal (Prologue)	„
Ἄν Λαοι (The Lay)	„
I. Νιανή Χιμν-όη (Golden-haired Niamh)	„
II. Αοῖβnear Τήρ' na n-Όξ (The Delights of the Land of Youth)	14
III. Ἄν 1mteaet go Τῖρ na n-Όξ (Departure to <i>Tír na n-Όg</i>)	20
IV. Φοῖνον θυλλεαé (Fovor of the Blows)	28
V. 1 ο-Τῖρ na n-Όξ (In the Land of Youth)	42
VI. Ἄν Τεαετ ταρ αῖρ (The Return from <i>Tír</i> <i>na n-Όg</i>)	56
VII. Οἰρῖν im Ἐῖρunn (Oisín in Erin)	64
Notes	pp. 78-94
Φοελόη (Vocabulary)	„ 95-186

INTRODUCTION.

The Irish poem given in the following pages is the composition of *Micheál Coimín*—anglicè 'Comyn,' or 'Cummin'—a native of the County of Clare, who was born about the year 1688, at Kilcorcoran, near Miltown-Malbay, and died in 1760. The date of the poem may be given approximately as 1750. Besides *Tír na nÓg* the author wrote many minor poems well known in his native county, and two prose tales of much merit—the *Εαῖττα Τχοιρὸεαλβαῖς μὶς Σταῖν* or 'Adventures of Turlough, son of Starn,' and the *Εαῖττα ἑπτὰ μὶς Τχοιρὸεαλβαῖς* or 'Adventures of Turlough's Three Sons'—both of which were recently (1893) published for the first time by Mr. Patrick O'Brien of Dublin in his *Ἠλαιοῖς τοῦ Μιχὲλ Κοῖμιν Ἰρλανδικοῦ* or 'Garland of Gaelic Selections.'

It is called the *Ἠοὶ Οἰν* partly because Oisín is the hero of the story, partly because he is represented also as the narrator—after the manner of many mediæval and later poets who loved to grace their own compositions with the name of the ancient bard. But it does not pretend to be an ancient poem—it is just the language of one of the better educated Irish poets of Munster of the middle of the last century—however

ancient the legend itself and the traditions it embodies. It is also known as *Ṭaoi an Choimínig* or 'Comyn's Lay.' For more than a hundred years it existed only in manuscript, copies of the story passed from hand to hand, and in this way and by oral transmission it gradually spread to the neighbouring counties of Kerry, Galway, Mayo—the western counties generally of Ireland, and even to the west of Scotland. But not till 1859 was this fine poem printed—so difficult was it to get anything published in the Irish language. In that year it was at length brought before the public by Mr. Brian O'Looney who edited it—with an interesting introduction—for the *Irish Ossianic Society*, and on the version given by him in the fourth volume of that Society's *Transactions*, the present edition is mainly based. But during the hundred years of its unprinted existence, the poem could not fail to be altered, added to, and corrupted. Some of the versions current in the neighbouring counties of Galway and Mayo for instance differ considerably from the first printed edition—some are much longer, some shorter, some worse, a few in some respects better.

Since 1859 its attractiveness has made it a frequent theme for writers. Mr. O'Looney only gave a literal prose translation of his version; it was followed in 1860 (or '61) by a metrical translation by 'A Member of the Ossianic Society' which was published by the late John O'Daly—but it was a most unworthy representation of the Irish poem. Next came Mr. T. D. Sullivan's very pleasing English poetical version—but

it was more a *paraphrase* than a *translation*, did not give the whole story, and did not attempt the style or metre of the original. Mr. David Comyn—a namesake, and I believe a scion of the family of the original author, republished the Irish poem in 1880 for the Gaelic Union—keeping too closely however both to Mr. O’Looney’s text and to his translation. But Mr. Comyn only gave a literal translation of the poem, accompanying it certainly with a very useful vocabulary. Now to translate a poem merely word for word, is I hold nothing less than *desecration*—it is treating it as a mere heap of words, or as a column of a dictionary—ignoring its chief value, namely, as a *piece of literature*. In his “Old Celtic Romances,” Dr. Joyce gives a very readable but very brief prose summary of the story in English, and recently Mr. W. B. Yeats has published a poem called “The Wanderings of Ossian,” but how far this is a translation of *Tír na nÓg*, I cannot say, as I have not seen it.

The present edition contains the whole poem lopped of some excrescences and lightened of some interpolations; it gives a literal translation for the sake of students and a new metrical version in the style and manner of the original—which the editor believes has not been attempted before. The divisions have been made and headings adopted to make the scope of the poem more clear, and they will it is hoped also make the poem easier to learn and to remember. For any who may think the word for word prose version not literal enough, there is a pretty full vocabulary of the text of

the poem at the end of the book, all nicely arranged in alphabetical order, from which they can make a translation as literal—and as bald—as they like.

The story in outline is this. Whilst Finn and his Fenians are one day hunting around Loch Lein—otherwise the Lakes of Killarney—a lady of dazzling beauty suddenly appears, mounted on a white steed, coming apparently up from the sea. She meets Finn and tells him she has come from the Land of Youth, has heard of the fame and doughty deeds of his son Oisín, she loves him, and wants him to go with her to *Tír na nÓg*. She describes the charms and joys of that lovely land, and Oisín gladly consents to go away with her. They go away and at length reach *Tír na nÓg* where they are wedded. After many years of blissful life, Oisín longs to see Erin once more—longs to see his father Finn and gallant friends of former days. With much weeping and pleading Oisín's wife at length consents to let him go, pledging him not to dismount from his horse, or he will never be able to return. Oisín accepts the pledge, returns to Erin, is amazed to find he has been away for three hundred years, is grieved beyond measure to learn that Finn and the Fenians are no more, and resolves to go back at once; but in his generous attempt to help some workmen out of a difficulty, wishing at the same time perhaps to show his great strength, by a most melancholy accident he is thrown off his horse, he suddenly becomes a blind, old man—a mortal once more, fated never to return to the Land of Youth.

This is the story. An episode is thrown in of a giant and a captive princess, who is gallantly rescued by Oisín. Whilst the episode is somewhat tedious, it is of a character frequent enough in the mediæval tales of Europe, and it has two or three points in it of special interest. As for the *Laon* as a whole, whilst the incidents are few, it shows a pleasant fancy, its power of description is good, its pathos is true and natural. The stanzas and lines are not of uniform merit—and this inequality is doubtless reflected in the metrical version; but that can be said of more ambitious poems; taking it with all its defects, it is a beautiful story, and perhaps the best poem of the ballad kind these countries produced in the last century.

The traditions, beliefs and fancies embodied in the poem are of diverse origin. There is an obvious Christian element—Heaven being in the poet's mind in several places—"Meat ná eug ní feiciró tú" 'Death or decay thou shalt not see'; it was Oisín's valour and general excellence of body and mind—"Feabhar a pearpánn agus a méin"—that made him worthy of *Tír na n-Og*. The "Isles of the Blest" and the "Elysian Fields" of classical writers were also, no doubt, familiar to the author. The popular belief in *mermaids* too seems to have influenced the story, for Gold-haired Niamh was a "maid from the Sea." Above all it is a modern description of the old Irish Pagan Elysium, known by various names—the oldest of which appears to have been *Magh Meall* or the Pleasant Plain; another, being *Tír na mBeo* or Land of the Living, another

Tír Tairngire or Land of Promise—probably of biblical origin; in later times *I-Bhreasail* (a name sometimes written even in Irish *Hí-Breasail* or ‘Brassil’s Isle’)—probably from *Breasal Breac* who, according to an ancient legend in the Book of Leinster, spent fifty years in an Enchanted Isle beyond the sea. (See Kuno Meyer’s lately published old Irish legend, *The Voyage of Bran*—text and translation).

Within the present century many of our English-writing poets have made this fabled Irish Elysium a theme for songs and short poems—Moore in his “Arran-More,” Griffin in his “Hy-Brasil, the Isle of the Blest,” D’Arcy McGee in his “Voyage of Eman Oge,” and others. Of all such things written in English few can be compared for originality of thought and felicity of expression with Mr. William Larminie’s beautiful sonnet, *The Finding of Hy-Brasil*—beginning

“Where Erin’s mountains face the magic west,”—for which see his *Glanlua and other Poems*.

As to the construction of the stanza in this *Ṫaoi*—it is a well known one in the Irish poetry of the last two hundred years, and indeed may be called the *Ossianic Stanza*. The following may be taken as a type:

“*Ṫuultaoḁ aṛ biṫ ní ḁéaṛṫao uaím,
 A ṫioḡan ṫ-ṫuaṛṫ na ḡ-cuaḁa n-óṫ!
 1ṫ tú mo ṫoḡaṫ ṫaṫ ṫṫnáiḁ an ṫoṫaṫ
 Aṫ ṫaḁao ḁe ṫonn ḡo ṫíṫ na n-Oḡ!*”

(St. XXXVII., p. 19).

It consists of four lines each generally of eight syllables, though occasionally one finds a line with an

extra syllable, and sometimes on the other hand a six or seven-syllabled line. The second and fourth lines must rhyme or "assonate," the first and third need not, and rarely do. This however is but a small part of the scheme. The first line will also be found to assonate with some accented syllable in the second line (generally the fourth, sometimes the sixth syllable) and similarly the third line must assonate with an accented word or syllable in the middle of the fourth. These internal rhymes the editor has tried to reproduce in his English metrical version, but those who read Irish will at once see there are harmonies and other effects in the original which have not been attempted in the English verses. The reader must be careful to pronounce all monosyllables ending in *om*, *onn* *long* as in Munster—*e.g.*, *ḟionn*, *ḟiom*, *cionn*, as if they were 'ḟiúnn,' 'ḟiúm,' 'ciúnn,' especially where assonance requires it—though sometimes *-onn* is to be pron. '*ounn*'—as *ḟonn*, *cionn*, etc. Words ending in *-inn* are also to be pronounced long, as *ḟinn*, *ḟinn*, *cinn*, etc.

The name Oisín is pronounced 'Ush'-een' in the northern half of Ireland, the first syllable like that of *usher* and having the accent on it, but 'Usheen' with accent on the last syllable in the southern half. Yet in the text of the *Laoi* the name appears to be accented mostly on the first syllable, and only a few times on the last—as if in the Co. Clare the pronunciation fluctuated, now northern, now southern. In Scottish Gaelic the name is spelt *Oisian*, with the accent on the first syllable, and this has given rise to the

anglicised form 'Ossian.' We need not, however, ridicule this form of the name, for the old Irish spelling had the double *r*—Oirréne and Oirren, whence the later Oirín. The name itself is a diminutive of *oir*, a *fawn*, and may have been given for gracefulness of form or for fleetness of foot. It was used as a Christian name for many centuries and has given rise to a surname still living, viz., O h-Oirín, anglicised 'Hishon' and 'Heshon' and—*horribile dictu*—'Hessian'! According to the "Annals of Ireland" there was a bishop of Tuam of this name in A.D. 1085, *Aed O h-Oissén* (=O h-Oirín) and the first archbishop of that see (d. 1161) also bore that surname—*Aidán O h-Oissén*. One bearing this ancient name—poor old *Peadar O h-Oisín*—was the editor's first schoolmaster, of whom many Mayo-men and Galway-men still living—at home and abroad—will have kindly memories. Beannaíct D'é le n-a anam!

Tomár ó Flanngaile.



ΛΑΟΙ ΟΙΣΙΝ ΑΡ ΤΗΙΡ na n-ΟΞ.
 Μαρ ο'αίτηρ γε ί το φάσμαic ηαομέτα.
 Reumfocal :

1.

πάσμαic : Α Οίρín uαράιλ, α míc an Ríξ!
 Το b'φέάρη γνίom ζαίρειό αζυρ ζλιαό—
 Αίτηρ ούinn ανοιρ ζαν mαιρξ
 Cionnar το mαιρξ ο'είρ na b-φiann! 4

11.

Οίρín : Inneorao rin ουιτ, α φάσμαic nuairó,
 Ζιό ουιλb λιom α luaó όρ άπο:
 Ταρ ειρ an έατα ζαβηα έpuaió
 'Har maribao, monuar, an τ-Ορcaρ άξ!—8

Αη ΛΑΟΙ :

I. ηiam Chinn-όip.

111.

Λά ο'α παδaμαρ uile an φhiann
 φionn φial 'r ap mαιρi oínn ann—
 Ζιό ζυρi ουιλb, ουβαέ άρ pceul
 Ταρ έίρ άρ λαόcpaió βειτ ζο φann— 12

111.

Αζ pειλξ ούinn ap mαιρiν έeoóαιξ
 In imiol-bópocailb loca Léin,
 Μαρ α παιβ cpainn ba έumηa blát
 Αρ ceol ζoc τiάc ζο binn αζ έin— 16

Literally: 1. O noble Oisín, O son of the king, who was best in deed of valour and battle, relate to us now without grief how thou hast lived after all the other Fenians.

2. I will tell thee that, O new-come Patrick, though sad to me to speak of it aloud—'twas after the hard-fought field of Gavra, where alas, was slain the valiant Oscar!

THE LAY OF OISIN IN THE LAND OF YOUTH

As he told it to St. Patrick.

PROLOGUE.

I.

Patrick : O noble Oisín, son of the king,
Whose deeds men sing this day in song !
Thy grief abate and to us relate
By what strange fate thou hast lived so long !

II.

Oisín : O Patrick, here's the tale for thee,
Tho' sad to me its memories old—
'Twas after Gavra—I mind me well,
The field where fell my Oscar bold !

THE LAY :

I. GOLDEN-HAIRED NIAMH.

III.

One day the generous Finn my sire
With olden fire led forth the chase—
But our band was small when gather'd all,
For past recall were the hosts of our race.

IV.

'Twas a summer's morn and a mist hung o'er
The winding shore of sweet Loch Lein,
Where fragrant trees perfume the breeze
And birds e'er please with a joyous strain.

3. One day as we the Fenians were all (assembled)---the generous Finn and all that survived of us---though sad (and) sorrowful our converse after our heroes had been laid low---

4. At a hunt on a misty morning on the circling shores of Loch Lein, where there were trees most fragrant of bloom and music at all times sweetly (sung) by birds---

u.

Uúiriḡeas linn an eilit maol
 Do b'feárr léim, rit aḡur lút,
 Do bí ár ḡ-coim 'r ár nḡaḡair ḡo léin
 ḡo olút 'na veíró fá láin-ḡiubal. 20

ui.

Nír b'fada ḡo b-facamair aniar
 An marcaḡo dian aḡ teacḡt eḡḡainn!
 Don macaom mná vo b'áille opeac
 Ar cael-eac bán ba mipe lút. 24

uii.

Do ḡtaḡamar uile ve'n t-reilḡ
 Ar amairc veilbe na ḡioḡ-mná—
 Do ḡab ionḡantar Fionn 'r an Fhiann
 Naḡ b-facaḡar maím bean eom bpeáḡ! 28

uiii.

Bhí coróim ḡioḡḡa ar a ceann
 Aḡur bpat voonn ve'n t-ḡioḡa ḡaor
 Buailte pe peultaiḡ veaḡḡ-óir
 Aḡ ḡolac a bḡoḡa ḡior ḡo ḡeup. 32

5. Literally: There was roused by us the hornless doe that was best in bounding, running and (all) activity—our hounds and dogs were all close after her in full chase.

6. It was not long till we saw a swift rider coming towards us from the west—a youthful maiden who was most beautiful of countenance, on a graceful white steed most fleet in movement.

V.

We soon awoke the woodland deer
 That forced by fear fled far away—
 Keenly our hounds with strenuous bounds
 O'er moors and mound pursued their prey.

VI.

When lo ! into sight came a figure bright,
 In a blaze of light from the west it rushed—
 A lady fair of radiance rare
 Whom a white steed bare to our band, now
 hush'd !

VII.

Amazed we halt, though hot the chase,
 To gaze on the face of the fair young queen—
 A marvel to Finn and his Fenian band
 Who ne'er in the land such beauty had seen !

VIII.

A golden crown on her brow she bore,
 A mantle she wore of silken sheen
 All studded with stars of bright red gold—
 Ample each fold fell on herbage green.

7. We all halted from the chase at the sight of the countenance of the royal lady—wonder seized Finn and the Fenians who had never (before) seen a woman so beautiful.

8. There was a royal crown upon her head and (she had) a dark-brown mantle of costly silk stamped with stars of red gold, covering her shoes down to the grass.

ix.

bhí fáinne óir ar crocáid ríor
 Ar gac dual buíde o'a olaoi mar ór—
 A porca goirna, glana gan rmuic
 Mar bhaon an t'ruict' ar báir an feoir. 36

x.

ba deirge a ghuas ná'n rór
 ba gile a rnoó 'ná eala ar tuinn,
 ba mílte blas a béilín fór
 'ná mil o'a h-ól tré deirg-fíon. 40

xi.

Oo bí bhat fairring, fada, méio
 Ag folac an rteio-eic bain,
 Diallaio gheannta de dearg-óir
 Sur ruan béil-óir in a dearg-láim. 44

xii.

bhí ceitíre cruó' go cúmta fad
 De'n óir buíde ba glaine rcáil
 Flearc aigio i g-cúl a cinn,
 'S ní raib ran t-raoigeal eac oo b'feáim! 48

9. Literally : A ringlet of gold was hanging down from each yellow tress of her golden hair—her blue eyes (were) clear and cloudless as a dew-drop on a blade of grass.

10. Her cheek was redder than the rose, her complexion fairer than (hue of) the swan upon the wave, sweeter yet was the taste of her little mouth than honey that is taken (mixed) with red wine.

IX.

Her golden hair all fair to view
 In golden curls on her shoulders fell—
 Bright and pure were her eyes of blue
 As drops of the dew in a blue hare-bell.

X.

Ruddier far her cheek than the rose
 Her bosom more white than the swan's so free,
 Sweeter the breath of her balmy mouth
 Than spice of the south from over the sea.

XI.

Her milk-white steed was of worth untold
 Nor bridle of gold did the charger lack—
 A saddle all covered with purple and gold
 Lay bright to behold on the steed's proud back

XII.

Four shoes of gold his hoofs did guard,
 Of gold unmarred by mixture base,
 A silver wreath on his crest was shown—
 Such steed was unknown on the earth's fair face.

11. A cloth wide, long, and smooth was covering the white steed, (there was) a saddle adorned with red gold, and (she held) a gold-bitted bridle in her right hand.

12. Four shapely shoes were under him of yellow gold of the finest quality, a wreath of silver (he had) in the back of his head—not in the world was there a better steed.

XIII.

“Do éainis rí do ládair Fhínn
 Do labair go caoin, cneasta i b-fuaim
 ‘S aubairt rí “A rí na b-Fiann
 Iy fada, cian anoir mo éadair!” 52

XIV.

“Cia tura féin, a ríogan óg
 A bean ‘r feárr clóó, maire ‘sur ghaol?
 Aitir anoir úinn fáct do rceíl
 Tainm féin ar fóir do tír!” 56

XV.

“Niam Chinn-óir ‘ré m’ainm féin
 A Fhinn ró tpién na mór-rlóó—
 Tar mnaib an domáin do fuair bláó,
 ‘S mé inígean álainn Ríó ná n-Og!” 60

XVI.

“Aitir úinn a ríogan tair
 Fáct do tcaót’ tar leat a g-céin—
 An é do céile oiméig uat
 Nó caoé an buadairt atá oir féin?” 64

Literally: 13. She came into the presence of Finn and spoke in a tone gentle and earnest, and said: “O king of the Fianns, long and from afar has been my journey!”

14. “Who art thou thyself, O young queen, O woman best in figure, beauty, and countenance? Relate to us now thy story from the beginning and tell us thy name and thy land!”

XIII.

To Finn's great presence drew the maid
 Thus bright array'd and softly spake—
 "O King of the Fenian host," she cried
 "Far have I hied for sweet love's sake!"

XIV.

"Who art thou, pray, O princess rare,
 Of form most fair, of face divine?
 Gently thy errand to us make known—
 What land's thine own, what name is thine?"

XV.

"Niamh the Golden-haired I'm named,
 —O Finn far-famed for wisdom and truth!—
 My praise harps ring, and bards e'er sing,
 And my sire's the King of the Land of Youth!"

XVI.

"Then tell us most lovely lady now,
 Why comest thou o'er seas so far?
 Has heartless husband left thee to weep
 With grief most deep, thy mind to mar!"

15. "Niamh of the Head of Gold is my own name, O most valiant Finn of the great hosts—beyond (all) the women of the world I have gained fame, and I am the fair daughter of the King of Youth."

16. "Tell us, O gentle queen, the cause of thy coming over the sea from afar—is it thy husband who has gone from thee, or what is the trouble that is on thee?"

XIII.

'Ní h-é mo céile o'imctiḡ uaim
 Ar fóir nír luaidéad mé le fear,
 A ní na Féinne ar doiríoe cáil—
 Aét fearc ar ḡrád do tuisar doo' mac!" 68

XIII.

"Cia aca dom' éloinn a mḡean blát'
 O'á o-tuisar ḡrád aḡur fóir ḡean?
 Ná ceil orainn anoir an fáct
 Aét aictur dúinn do cáir, a bean!" 72

XIV.

"Inneorad féin rin duic, a Fhínn,
 'Sé do mac ḡrinn, ḡeal, aḡm-ḡruar,
 Oirín meanmnaḡ na o-treun-láim
 An laoc atáim anoir do luad." 76

XX.

"Cneuo é an fáct fá o-tuisar ḡrád
 A mḡean álainn an fuilc ríer,
 Dom' mac ḡeal féin fearcár cáic
 'S a luadct flait áro atá fá'n nḡrín?" 80

Literally: 17. "It is not that husband has gone from me—never yet have I been pledged to any man, O Fenian King of the highest fame—but affection and love I have given to thy son."

18. "To which of my sons O blooming maid, hast thou given love and liking? Do not hide from us now the (whole) cause, but tell us thy trouble. O woman!"

XVII.

"No husband has left me, O lordly Finn,
 —My heart within ne'er man did gain,
 Till hero of Erin, thy famous son,
 Its young love won, for aye to reign!"

XVIII.

"On which of my gallant sons, O maid,
 Is thy heart's love laid, so frankly free?
 Now hide not from us, O princess dear,
 The causes clear of thy visit to me!"

XIX.

"His name, O Finn, then I'll declare—
 'Tis thy famed son, so fair, so brave,
 Oisín the warrior, Erin's bard,
 My fair reward for crossing the wave!"

XX.

"Then why hast thou hastened to give thy love
 O maiden above all maids most fair—
 To Oisín my own beyond all known
 Of princes high both rich and rare?"

Literally : 19. "I myself will tell thee that, O Finn—it is thy lovable, handsome son, of the hard weapons, high-minded Oisín of the strong arms—he is the hero that I now speak of."

20. "What is the cause for which thou hast given love—O beautiful maid of the glossy hair—to my own fair Oisín beyond all others, (seeing that there are) so many high princes under the sun?"

xxi.

“ Ní gan áóðar a pí na b-*Fian*n
 Do éán^gar a *g*-*ci*an fá n-a óéin,
 Ác*t* tuarar*g*báil do fuarar a*ir*,
 Ar feab*ar* a p*ear*rann a*g*ur a méin.” 84

xxii.

“ Ir iomó*a* mac m*ig* a*g*ur áro-*fl*a*t*
 Do éu*g* oam *g*ean a*g*ur ríoi-*g*ráó
 Ní*ir* don*tu*g*ear* m*am* o'*a*en-*fe*ar
 Go o-*tu*g*ar* r*ear*ic don Oirín á*ig*!” 88

xxiii.

Oirín : Do*ar* an láim r*in* o*ir*t, a p*h*áoi*a*ic
 A*g*ur ní ná*ir*ea*c* liom m*ar* r*eu*l—
 Ní m*ai*b ba*ll* oíom na*c* m*ai*b i n*g*ráó
 Le h-*in*g*in* ála*inn* an f*u*il*t* m*é*o ! 92

xxiv.

Do m*u*g*ar* ar a láim am' oóio
 Ar ou*b*mar ró*r* de *g*ló*ir* *g*u*c*-b*inn*,
 “ Fíoi*ir*-*ca*oi*n* fáil*te* r*ear*ai*m* m*ó*m*ao*
 A m*í*o*g*an ála*inn*, ó*g*, don tí*ir*!” 96

Literally: 21. “Not without cause O king of the Fenians, have I come from afar for him, but I received an account of him, of his excellence of body and mind.

22. “It is many a king's son and high prince have offered me love and lasting affection, I never consented to (accept) any man till I gave love to the valiant Oisín!”

XXI.

“ Good cause I ween for my course shall be seen,
 O king of the Fiann when I tell thee truth,
 Oisín’s high deeds and noble name
 Have won him fame in the Land of Youth.

XXII.

“ Full many a prince of high degree
 Hath offered me both heart and hand
 But whoso appealed I ne’er did yield
 But my heart kept sealed for my hero grand ! ”

XXIII.

Oisín: O Patrick stern, how my soul did yearn
 And with ardour burn for the peerless maid—
 No shame to tell—each word was a spell,
 That bound me well past mortal aid,

XXIV.

I took her gentle hand in mine
 And with every sign of love I said,
 “ Welcome a hundred thousand times,
 From fairy climes, O royal maid ! ”

23. By that hand on thee O Patrick—and not shameful
 for me to tell it—there was not a part of me but was in
 love with the beautiful maid of the glossy hair.

24. I took her hand in mine and said moreover with
 sweet-toned voice “ The kindest welcome I give thee to
 this land O lovely youthful queen ! ”

xxu.

“ 1r tú ar gile ’r ar pinne blá
 1r tú do b’féarri liom féin mar mnaoi—
 1r tú mo roghain tar mnaib an domain,
 A neultain moðamail ar veire ghaoi!” 100

II. Doibnear Thír’ na n-Óg.

xxui.

“ Geara naé b-fulangair ríor-laoié
 A Oirín féil cuirim ad’ éomair—
 Teacht liom féin anoir ar m’ eac
 Go rugeam tar air go Tír na n-Óg! 104

xxuii.

“ ’Sí ’n tír ar doibne ar bit le págail
 An tír ’r mó cáil anoir fá’n ngréin—
 Na chaimn as cromad le tomad ar bláé
 Ar duilleabair as fár go bárr na ngeug. 108

xxuiii.

“ 1r fairring innce mil ar fíon
 ’S gac uile ní o’á b-faca rúil,
 Ní macair caiteam ort leo’ mé
 Meac ná eug ní feicfiró tú! 112

25. Literally: “Thou art the brightest and fairest of bloom, ’tis thou I should prefer for wife—thou art my choice above the women of the world, O kindly star of the brightest look!”

26. “Commands that true heroes do not disregard I impose on thee now, O generous Oisín, to come with me on my horse and (thus) go away to *Tír na n-Óg*.

XXV.

“Of women the rarest, fairest seen,
 Thou art O queen, without compeer!
 My soul, my life, my chosen wife,
 Star of my way of ray most clear!”

II. THE DELIGHTS OF THE LAND OF YOUTH.

XXVI.

“Request refused by no true knight
 Who knoweth aright the knightly vogue,
 I make of thee now—’tis hence to speed
 With me on my steed to *Tir na n-Óg*!

XXVII.

“Delightful land beyond all dreams!
 Beyond what seems to thee most fair—
 Rich fruits abound the bright year round
 And flowers are found of hues most rare.

XXVIII.

“Unfailing there the honey and wine
 And draughts divine of mead there be,
 No ache nor ailing night or day—
 Death or decay thou ne’er shalt see!

27. “It is the most delightful land to be found in the world, the land of most renown now beneath the sun—the trees bending with fruit and blossom, and foliage growing to the tips of the branches.

28. “Abundant in it are (the) honey and wine and everything (good) that eye hath seen, decay shall not come upon thee with time, thou shalt not see failure or death!

xxix.

'Do gheobairi f'leas, imuit ar ól
 'Do gheobairi ceol nó binn ar ceo
 'Do gheobairi airtseas agus ór
 'Do gheobairi fóir an iomas reus. 116

xxx.

" 'Do gheobairi ceo cloróeam san gó
 Ar ceo b'at r'róil ve éneul daor
 Gheobairi ceo eas ar m'ie i n'gleo
 Gheobairi ceo leo ve éonab' geur'. 120

xxxi.

" Gheobairi ceo éire 'r léine r'róil
 Gheobairi ceo bó ar fóir ceo laog
 Gheobairi ceo caora son a lompab' óir
 Gheobairi ceo reo nac b'-fuil san t-raogal. 124

xxxii.

" Gheobairi ceo maighean, meiríeas, óg
 Soillíeas, glóim'ar mar an n'gheim,
 'Speáirí vealb', véanam agus r'nóó
 'Sar binne beol 'ná ceol na n-eun. 128

29. Literally : "Thou shalt get feasting, play, and drinking, thou shalt get music most sweet on harp-string, thou shalt get silver and gold, and thou shalt get also abundance of jewels.

30. "Thou shalt have a hundred swords and no deceit, and a hundred mantles of satin of costly quality, thou shalt have a hundred steeds most swift in battle, thou shalt have with them a hundred keen hounds.

XXIX.

“The mirthful feast and joyous play
 And music’s sway all blest, benign—
 Silver untold and store of gold
 Undreamt by the old shall all be thine!

XXX.

“A hundred swords of steel refined
 A hundred cloaks of kind full rare,
 A hundred steeds of proudest breed
 A hundred hounds—thy meed when there!

XXXI.

“A hundred coats of mail shall be thine
 A hundred kine of sleekest skin,
 A hundred sheep with fleece of gold
 And gems none hold these shores within.

XXXII.

“A hundred maidens young and fair
 Of blithesome air shall tend on thee,
 Of form most meet, as fairies fleet
 And of song more sweet than the wild
 thrush free!

31. “Thou shalt have a hundred suits of armour and shirts of satin, a hundred cows and also a hundred calves, thou shalt have a hundred sheep with fleeces of gold, thou shalt have a hundred gems that are not to be found in this world (of thine).

32. “Thou shalt have a hundred handmaids young and mirthful, bright and glorious as the sun, of the best features, figure, and complexion, whose voices are sweeter than the song of birds.

xxxiii.

“Sheobair ceud laoc ar tréine i ngleo,
 ‘S ar clirte fóir i gcleasaib lúé’,
 Airméa, éiríte, óir do comair
 I o-Tíri na n-Óg má tígíri liom. 132

xxxiv.

“Do sheobair lúiréac cumthais, cóir
 Ar cloróeam cinn-óir ar clirte béim
 Baó sheall le ceud i láim ríoir-laoió—
 A íamail ar tíri ní íacair féin. 136

xxxv.

“Sheobair mionn ríogóda Ríg na n-Óg
 Naó o-tugao fóir do neac fá’n nshéin,
 Soillreac, breág, le clocaib buao’
 Naó féirí a luac do cum i g-céill. 140

xxxvi.

“Sheobair gac ní o’a n-oubhar leat
 Ar doibnear eile gan éar, gan éaoi,
 Sheobair maire, nearc, asur méim,
 Ar biao-ra féin asao mar mnaoi!” 144

33. Literally: “Thou shalt have a hundred warriors most brave in battle, most accomplished too in feats of activity, armed and equipped before thee if thou comest with me to the Land of Youth.

34. “Thou shalt have a protecting, well-fitting corslet, and a gold-hilted sword of most cunning stroke, worth a hundred (swords) in the hand of a true hero—its like on land thou hast never seen.

XXXIII.

“ A hundred knights in fights most bold
 Of skill untold in all chivalrie,
 Full-armed, bedight in mail of gold
 Shall in *Tir na n-Óg* thy comrades be.

XXXIV.

“ A corslet charmed for thee shall be made
 And a matchless blade of magic power,
 Worth a hundred blades in a hero's hands,
 Most blest of brands in battle's hour !

XXXV.

“ The royal crown of the King of Youth
 Shall shine in sooth on thy brow most fair,
 All brilliant with gems of lustre bright
 Whose worth aright none might declare.

XXXVI.

“ All things I've named thou shalt enjoy
 And none shall cloy—to endless life—
 Beauty and strength and power thou'lt see
 And I'll e'er be thy own true wife !”

35. “Thou shalt get the royal diadem of the King of Youth that never yet was given to anyone under the sun, bright, brilliant with precious stones, whose worth cannot be put in words.

36. “Thou shalt have everything that I have said to thee, and other delight without sorrow, without weeping, thou shalt have beauty, strength, and power, and myself thou shalt have for wife !”

xxxviii.

‘Díúltað ar bið ní béarfað uaim
 A míogan t-íuairc na g-cuaða n-óir—
 Ír tú mo míogain tar mhnáib an domáin
 Ar maðao le fonn go Tír na n-Óg!” 148

III. An Imteacht go Tír na n-Óg.

xxxviii.

Ar muin an eic éuaðmar aiaon
 Ar mo beula do íuró an óig,
 Ar ouðairc “A Oirín, fanam go méir
 “Go mígeam beul an mára móir!” 152

xxxix.

Ann rin d’éirig an t-eac ar lút
 Nuair mígeamar go ciuñair na tría—
 ‘Do éirí é féin ann rin cum riubail
 ‘S do léig trí ghnúra ar ór áro. 156

xl.

An tría do éonairc Fionn ‘r an Fhiann
 An t-eac go dian ‘r an t-riubal
 Ag tabairt aighe ar an treun-muir
 ‘Do léigeas ar trí gárta cumair! 160

37. Literally: “Refusal at all I will not give, O pleasant queen of the tresses of gold, thou art my choice beyond the women of the world, and I will go with delight to the Land of the Young!”

38. On the steed’s back we went away together, before me sat the maiden, who said “O Oisín let us go softly at first till we reach the opening into the great sea.”

XXXVII.

“Refusal of mine thou ne’er shalt hear
 O maid without peer, of the locks of gold !
 My chosen wife for life I know
 And gladly I’ll go to *Tir na n-Óg!*”

III. THE DEPARTURE TO TIR NA N-ÓG.

XXXVIII.

Forthwith the steed I then bestrode
 Before me rode my royal queen
 Who said “O Oisín with caution ride
 Till side of dividing sea we’ve seen !”

XXXIX.

Then up rose that steed with a mighty bound
 Gave forth three sounding startling neighs,
 His mane he shook, then with fiery look
 His riders he took to the sea’s known ways.

XL.

Now when from Finn and the Fenian host
 The steed to the coast was coursing so,
 There burst from the chief a cry of grief
 A wail of grief not brief nor low.

39. Then arose that steed with strength and when we reached the edge of the strand, he shook himself then for the journey and let forth three neighs aloud.

40. When Finn and the Fenians saw the steed swiftly (going) in his course and turning his face to the strong sea, they uttered three cries of grief.

xli.

“ A Oisín ” ar fionn go meibh, tréit
 “ Mo cúmáð féin tú aís iméadct uaim
 ’S gan rúil aḡainn arír léo’ éadct
 Chuḡam tar é’ ar fá lán-buaidh ! ” 164

xlii.

’O airtrúḡ a óealb aḡur a rcéim
 ’S do ríl leir fpara veur anuar
 Sur flúic a bpoinne ’ra ḡeil-ḡné
 Ar ouðairt “ Mo leun tú, a Oisín, uaim ! ” 168

xliii.

A pháorais, ba ouðac an rceul
 Ar rcaraimain me céile ann rúo,
 Scaraimain an aḡar me n-a mác féin
 Ir ouðac, laḡ mé tre beic o’a luad. 172

xliu.

Do róḡar m’aḡair go caoin, caom
 ’S an cúmann ceurona fupar uaidh,
 O’fáḡbar rlán uile aḡ an b-féinn
 ’S do ríl na veura ’nuar lem’ ḡruaidh. 176

41. Literally: “O Oisín” said Finn weak and faint, “my grief is that thou art going away, (leaving) me without a hope to see thee come back again to me all triumphant !”

42. His features and beauty [=his beautiful features] changed and he let fall showers of tears, which drowned his bright face and bosom, and he said “ My woe, O Oisín, thy going from me !”

XLI.

“ Oh Oisín ” cried Finn with faltering voice—
 “ My son most choice must I then lose,
 With never a hope to see thee again ?
 —My heart in twain ’twill break and bruise!”

XLII.

His noble features now clouded o’er
 And tears did pour in showers free
 Till breast and beard in tears were drowned—
 “ My grief ! he e’er found this maid from
 the Sea ! ”

XLIII.

Oh Patrick I grieve to tell thee the tale
 My words now fail to find their way—
 How the father did part from the son of his
 heart,
 My tears e’er start when I think of the day.

XLIV.

I drew up the steed for a moment’s rest
 And tenderly pressed on my sire a kiss,
 Then bade farewell to the Fenian band
 Tho’ the tears did stand in my eyes, I wis.

43. Oh Patrick, a melancholy event was our parting from each other then, the parting of the father from his own son—sad and weak am I through having to tell it.

44. I kissed my father tenderly, lovingly, and the same (mark of) affection I received from him, I bade farewell also to the Fenians, whilst the tears poured down my cheek.

χλν.

'S iom'óa lá doibinn bíor-ra 'r Fíonn
'S an Fhíann 'nárí g-cionn fá láin-íéim
Ais imipte píctille aḡur aḡ ól
'S aḡ clop ceoil, an buíóean ba éireun. 180

χλνι.

Aḡ realḡaípeaóτ ι nḡleannḡaíb mín'
'S ár nḡaóḡaí bíil-bínn' aḡaínn an—
Sealao eile úínn ι nḡaíb-ḡléic
Aḡ ḡeapcaípeτ laoó ḡo láin-ḡeann! 184

χλνιι.

πάοḡaíc: Δ Oírin baóit, ḡréis ḡo fól
De do ḡaípeaó mórí ar an b-Féinn—
Cionnar do éuaóar ḡo Tír na n-Óḡ?
Lean úínn ḡan ḡó anoir ar do pceul. 188

χλνιιι.

Oírin: Do éḡaḡaí ár ḡ-cúl von tír
'S ár n-aḡaíó ḡo vípeaó, ḡlan ríar,
Do éráis an mín-muir íomáinn
'S do líon 'na bpoínnḡaíb m ár noíaró. 192

45. Literally: Many a delightful day I and Finn and the Fenians with us in full glory were playing chess and carousing and listening to music—a gallant company!

46. [Or] hunting in the pleasant glens, our sweet-voiced hounds being with us—another time we were in the rough battle slaughtering warriors full vigorously!

XLV.

Full many a day great Finn and I
 And our host all nigh in gay array
 Held glorious feast where harps ne'er ceased
 And highest and least had their choice
 alway.

XLVI.

Full oft our race held a royal chase
 While at boldest pace ran our sweet-voiced
 hounds—
 Anon in battle our javelins rattle
 And men like cattle fall in heaps and
 mounds !

XLVII.

Patrick : O vain old Oisín, dwell no more
 On thy deeds of yore in the Fenian ranks,
 How didst thou go to *Tír na n-Óg*?
 Come let me know and I'll owe much thanks.

XLVIII.

Oisín : We turned away as I truly said
 And our horse's head we gave to the west,
 When lo ! the deep sea opened before
 While behind us bore the billows that
 pressed.

47. O vain Oisín, quietly leave (treating) of thy valiant
 deeds amongst the Fenians—How didst thou go to the
 Land of the Young? Continue now for us thy story with-
 out a lie.

48. We turned our back to the land and our face directly
 to the west, the smooth sea ebbed before us, and filled in
 swelling waves in our rear.

xlix.

Do concamari iongantair 'nár riubal
 Caémaca, cúirteanna 'r cairleáin,
 Rioláite geala 'sur dúinte
 Srianáin lonnmaca ar páláir. 196

l.

Do concamari fóir pé n-ár o-taobh
 An eilic maol ar léim lúe'
 Ar gaobair cluairdeair, lúctmar, bán
 'Gá taraimn go dána in ran t-riubal. 200

li.

Do concamari fóir gan gó
 Ainmhir óg ar rteir-eac' tonn
 Uball óir in a veap-láim
 Ar í ag riubal ar bárr na o-tonn. 204

lii.

Do concamari gar beag 'na veoir
 Maicac óg ar rteir nó bán
 Fá bhiat ve corcui 'rve veairg-fíol
 Ar clorveam cinn-óir in a veap-láim. 208

49. Literally: We saw wonders on our way,—cities, courts and castles—bright palaces and fortresses, splendid sunny mansions and royal dwellings.

50. We saw also by our side a hornless doe bounding swiftly, and a red-eared, vigorous, white hound hunting it boldly in the chase.

XLIX.

Anon we saw in our path strange sights,
 Cities on heights and castles fair,
 Palaces brilliant with lights and flowers—
 The brightest of bowers were gleaming there.

L.

And then we saw a yellow young fawn
 Leap over a lawn of softest green,
 Chased by a graceful, snow-white hound
 That with airy bound pressed on most keen.

LI.

We next beheld—I tell thee true,
 A maid in view on a bright bay steed,
 An apple of gold in her hand did she hold,
 O'er the waves most bold she hied with speed.

LII.

And soon we saw another sight
 A youthful knight who a white steed rode,
 The rider in purple and crimson array'd
 Whilst a glittering blade in his hand he showed.

51. We saw also—'tis no invention—a young maid on a brown steed (with) an apple of gold in her right hand, riding over the top of the waves.

52. We saw a short distance behind her, a young horseman on a steed most white, (dressed) in cloth of purple and red satin, with a gold-hilted sword in his right hand.

LIII.

“Cia h-iaσ an tóir úo éall do éiríom?
 A míogán éaoín, innir dam fáct—
 An bean úo éall ar áilne gnaoi,
 Ar marcaé ríim an eic mó bán!” 212

LIU.

“Ná cuir do fúim 'na b-fercfró tú
 A Oirín umail ná a b-facair fór—
 Ní fuil ionnta uile déct neim-ní
 So mígeam dáríuib Tír na n-Óg!” 216

IV. Fómor builleac.

LU.

Do éoncamaí uainn 'na óiaíó a g-cian
 Pálár ghuannmar, geal, uéct-bláé,
 Ba bheagáca vealb agur gne
 O'a raib ran t-raogal air fao le págail. 220

LUI.

“Cia an óún míogóda, mó bheag,
 Ar fóir ar áilne o'a b-faca rúil
 'Na b-fuilmíó ag tmaill 'na óáil
 Nó cia ar áro-flaíé ór an óún?” 224

53. Literally: “Who are those two I see yonder? O gentle queen, let me know—that woman of the beautiful countenance, and that graceful horseman on steed most white?”

54. “Take no notice of what thou shalt see O gentle Oisín, nor (mind) what thou hast yet seen, they are all as nothing till we reach in earnest the Land of the Young.”

LIII.

“Yon youthful pair both knight and maid—
 “Pray tell” I said “who they may be—
 The lady mild as a summer’s morn
 And knight high-born that fares so free.”

LIV.

“In all thy sight may light on here
 O Oisín dear, I say with truth,
 There’s nought of beauty, nought of strength,
 Till we reach at length the Land of Youth!”

IV.—FOVOR OF THE BLOWS.

LV.

And now as we rode we came in sight
 Of a palace bright, high-placed, and strong,
 Shapely its hall and lofty its wall
 Far beyond all e’er famed in song.

LVI.

“What royal *Dún* is yon, O queen,
 That stands serene on yon hill-side,
 Whose towers and columns so stately spring—
 What prince or king doth there abide?”

55. We saw next, away far off—a bright, sunny palace, smooth-fronted, more fair of shape and look than all else to be found in the whole world.

56. “What kingly, most bright fortress, most beautiful of all eye has seen, are we approaching now, and who is the high-prince over that fortress?”

LIII.

“Sì inġean mġ ar Thír na m-Deo
 Ar bainmhoġan fóir ían tóin úo
 Tuġ Fomoir builleac Dhuime-loġac
 Leir le fóirneart ġeug ar lút. 228

LIII.

“ġeara do ċuir í ar an tpeun
 ġan bean do déanam ói ġo bpiac
 ġo b-ġaġaó í ċuraó nó íoir-laoc
 Do íearmóc’ ġléic leir lám ar lám!” 232

LII.

“Beir buaó ar beannaċt a Niam Chinn-óir!
 Ní ċualar mam de ċeol do b’íearr
 Ná ġuċ ío bínn do mílir-beoil
 ġiú móir an bpión linn bean o’a cáil! 236

LI.

“Térdeam anoir o’a íoir don tóin
 Ar b’íearr ġuġ tóinn ata íé i noán
 An tpeun-laoc úo do ċuġim liom
 I ġ-ċearaib lúċa mar ba ġnác. 240

57. Literally: “It is the daughter of the king of the Land of the Living who is queen now in yonder fortress, whom Fovor-of-the-Blows of Druim-loghach took away with him by the great strength of his arms and (by) might.

58. “Bonds she imposed on that robber never to make her his wife, till she should find a knight or true hero who would give him battle hand to hand.”

LVII.

“ In yonder *Dún* a sad queen dwells
 Whom force compels her life to mourn—
 Whom Fovor fierce of the Mighty Blows
 Doth there enclose from friends’ arms torn.

LVIII.

“ But captive though to that pirate proud
 She yet hath vowed by *geasa* grave,
 Never for life to be his wife
 Till won in strife ’gainst champion brave ! ”

LIX.

“ Blessing and bliss be thine ” I cried
 “ O maid bright eyed, for thy welcome word,
 Tho’ grieved that woman such fate should meet
 Music more sweet I ne’er have heard !

LX.

“ For now we’ll go to that high-placed *Dún*
 And help full soon that maid distressed,
 A champion’s steel shall Fovor feel
 And ’neath my heel shall his neck be pressed ! ”

59. “ Bear sway and blessing, O gold-haired Niamh ! I have never heard any music that was better than that most sweet word from thy honeyed mouth, though great grief it is to us (to hear of) a woman of her rank being so treated.

60. “ Let us go now to visit her in that fortress and it may be for me it is fated to slay that mighty warrior by feats of strength as was my custom.”

Lxi.

Do éuaðamari ann rin don dúin
 Ar éainis éugainn an ríogán óg,
 Do b'ionann deallrað ói 'r don ghréin
 'S do cuiri rí ceo fáilte romáinn. 244

Lxii.

Do bí cularò ve ríoda buirde
 Ar an ríogán do b'áilne ríoth
 A cneap bí geal mari eala ar tuinn
 'Sa rá ghrúarò bí ar óat an ríor'. 248

Lxiii.

Ar óat an óiri do bí a folc
 'Sa gorm-ríorca, glana gan éo
 A béilín meala ar óat na g-caoi
 'Sa mala éaol ba ghréannta cloò. 252

Lxiiu.

Do fuidreamari ann rin ríor
 Gac don óinn ar éatdairi óiri
 Do leagað éugainn móráin bíò
 Ar cuiri tige bí lán ve beoiri. 256

61. Literally: We went then to the fortress and there came (out) to us the young princess whose splendour was equal to the sun's, and she gave us a hundred welcomes.

62. There was a robe of yellow silk on this queen of the lovely complexion, her skin was fair as the swan upon the wave, her cheeks of the colour of the rose.

LXI.

To Fovor's stronghold then we rode—
 Unblest abode for a captive sweet!
 At once the queen with joyous mien,
 Came forth on the green with welcome meet.

LXII.

In robe of rich-hued silk arrayed
 Was this queenly maid with the brow of snow,
 Her neck all fair could with swan's compare
 Her cheeks did wear the rose's glow.

LXIII.

Of golden hue was her hair, 'tis true,
 Of heavenly blue her bright eyes clear,
 Her lips were red as berries on bough,
 Shapely each brow with rare compeer!

LXIV.

To seat ourselves we then were told—
 In a chair of gold each one sat down,
 Most royal fare was set forth there
 In royal ware of great renown.

63. Of the colour of gold was her hair, and her blue eyes clear without a mist, her little mouth of honey was of the berries' hue, each slender brow was clear cut in shape.

64. We then sat down, each of us in a chair of gold—much food was placed before us, with drinking horns filled with *beoir*.

LXII.

Ἀν τριάτ ἐαίτεαμαρ ἀρὶ ράιτ βιὸ
 Ἀρ ἰομαὸ ριοντα μιλῖρ ὀόλ
 Ὁὸ λαβαίρ ἀν ῖοζαν ὄζ, ἐαοιν
 'Seað òυβαίρτ ρί "Εἶρτ λιὸμ ζο ρόιλ!" 260

LXIII.

Ὁ'innῖρ οὐίνν ριορ ἀρ ράτ ἃ ρcéil
 'S ὀο ρίλ na οευρα le n-a ζῖρσαιὸ,
 Δουβαίρτ naρ β'ῖλλεαὸ ὀί ὀά τίρ ρéin
 'S ἀν ρατὰς τῖεun ὀο βειτ ζο buan. 264

LXIV.

"Εἶρτ, βί'οο ἐορτ, ἃ ῖοζαν ὄζ
 Scuirῖr οe ὀο ἔῖον ἀρ nά βί 'caoi
 Δζυρ ὀο βειρῖm οuit mo lám
 Ἀν ρατὰς ἀίρ ζο ο-τυιτῖρὸ linn!" 268

LXV.

"Níl laoc ἀνοίρ ἀρ βιτ le ράζαίλ
 Ὁ'ά ἐρέιμε cáil ἀίρ ρυὸ ἀν τ-ραοζαίλ
 Ὁὸ βέαρραὸ comῖrac lám ἀρ lám
 Ὁon ρατὰς ὀάna ρο—mo leun!" 272

65. Literally: When we had eaten enough of food and tasted many sweet wines, the gentle young queen spoke and said "Listen to me quietly!"

66. She told us her whole story fully and fairly and the tears fell on her cheek, and said she could never return to her own country whilst the mighty giant was alive.

LXV.

Now when of food we had had our fill
 And of wine as will might fancy e'en,
 Thus spoke the queen, her face now pale,
 "Now list my tale, with ears all keen!"

LXVI.

From first to last she told her tale
 Her cheek all pale and wet with tears—
 How kith and kin ne'er more she'd see
 Whilst Fovor free provoked her fears.

LXVII.

"Then weep no more, O fair young queen,
 Henceforth I ween, thou needst not mourn,
 Fovor shall pay with his life this day
 In mortal fray for the wrongs thou'st borne!"

LXVIII.

"Alas! no champion can be found
 On earth's great round, I fear me much,
 Could hand to hand such foe withstand
 Or free me from this tyrant's clutch."

67. "List, be silent, O young queen, cease from thy grief and weep not, and I swear by my hand to thee, that by me shall fall that murderous giant."

68. "There is no hero at all to be found now—however great his repute for valour throughout the world—who would give battle hand to hand to this fierce giant—alas for me!"

LXIX.

“Innirím óuit a míogan éaom
 Naé rcátmar liom a téaét am’ óáil
 ’S mun o-tuitiró liom ve b’uig mo g’eug
 So o-tuitreao féin ann arí vo rcát!” 276

LXX.

Ní b’fada so b’facamar as téaét
 An fatac t’eun ba mó gráin
 Beart air ve éroicrib fíao
 ’S loirg-fearrao iarainn in a láim. 280

LXXI.

Ní beannuig ré ’r ní um’luig óúinn
 Aét o’feuc i ngnúir na h-óg-mhá
 O’fuaigair cat agur comrac t’eun,
 Ar éuaóar féin in a com’óáil. 284

LXXII.

Air feao trí n-oióce agur trí lá
 Oo bámar ’ra ngrárcar teann
 Aét gró gur t’eun é an fatac móir
 Oo bánear fá óeoió óé a ceann! 288

69. Literally: “I tell thee O fair queen, that not terrible to me is his coming against me, and if he fall not by the strength of my arms, then I will fall in thy defence.”

70. Not long till we saw coming the mighty giant most hateful of look, clothed in skins of deer, with a club of iron in his hand.

LXIX.

"I tell thee truly lady fair
 I'll boldly dare him to the field
 Resolved to save thee or in strife
 Never while life doth last to yield!"

LXX.

Ere cease my words, in savage trim
 The giant grim against us hies—
 In skins of beasts uncouthly clad,
 Whilst a club he had of monstrous size.

LXXI.

No salutation from him came
 But his eyes aflame glared all around,
 Forthwith he challenged me to fight
 And I with delight took up my ground.

LXXII.

For full three nights and eke three days
 Our deadly fray's end seemed in doubt
 Till at length his head with my sword I sped
 O'er the plain now red with the blood pour'd out!

71. He saluted us not, nor bowed to us, but glared into the face of the young maid (his captive) declared battle and stern conflict (against me), and I went forth to encounter him.

72. For the space of three nights and three days we were (engaged) in that tough struggle, but though stout was that great giant, at last I cut his head off him.

LXXIII.

An tpaic do éannaire ~~do~~ oir ban óg
 An faicic mór go faon ar lár,
 Do léigeadar trí gárta ghinn
 Le mór-maoidéam agus lútgáir! 292

LXXIV.

Do éuaðamar ann rin don dún
 'S do bíor-ra bhuírote, las, faon
 As ríleas fola go lán-úr
 A' teacht go luac, olúic ar mo éneuct. 296

LXXV.

Do táinig inéan Rí na mBeo
 Go ríor as fóimicín oim péin,
 Chuir ice ar balram in mo éneaða
 'S do bíodar rlan, follán 'na déir. 300

LXXVI.

Do cuirreamair-ne an fear mór
 1 b-fearc fód-voimín, fairrín, péir,
 Do tógbar a lia ór a leact
 Ar ríóbar a ainm in Ogam-énaob. 304

73. Literally : When the two young maids saw the great giant lying powerless on the ground, they uttered three cries of delight with great exultation and rejoicing.

74. We then went into the castle—I was bruised, weak and faint, my blood flowing full freshly, and coming swift and hot from my wounds.

LXXIII

Now when the two young maids beheld
 Fierce Fovor felled by my good sword,
 They gave three shouts of joy and glee
 Of joy for freedom now restored.

LXXIV.

We then returned to the giant's *dún*
 Where faint in swoon at last I fell,
 Faint from wounds and loss of blood
 That still in flood gushed like a well.

LXXV.

But now the maid from Fovor freed
 Ran up with speed to help me fain—
 My wounds she washed, and bathed with balm,
 And health and calm I found again.

LXXVI.

The giant grim we buried him
 Deep down in earth in widest grave—
 We raised a stone his grave to note
 And his name we wrote in Ogham-craev.

75. The daughter of the King of the Living came quickly to my relief, poured healing balm into my wounds and immediately I was well and strong.

76. We buried the big man in a grave earth-deep, wide, and clear, I raised his head-stone over his grave, and wrote his name upon it in the Ogham-of-Branches.

LXXIII.

'Do éaiṯeamarí arí b-ppoinn go ruḃac
 'S ba meathíac úíinn ann rin o'a h-éir,
 'Do cóirígeadh fúinn in ran oún
 Leapṯaca clúro de clúm na n-eun. 308

LXXIII.

Arí n-a márac arí amarc laoi
 'Do úirígeamar arí arí neul—
 "Ír mícro úíinn" arí inḡean an Ríḡ
 "Ṭmall linn ḡan ríct o'arí o-tír-ne féin!" 312

LXXIX.

'Do ḡleupamarí oíainn ḡan rṯao
 'S do ḡabamarí árí ḡ-ceao mṯ an óíḡ,
 Ba oḃac oḃbónac rínn 'na oíao
 'S níri éáíre don ḡmanḃean in árí noeoió. 316

LXXX.

Ní fear oam féin a pháoríac féin
 Cao do éáíla don ríogán óíḡ,
 Ó'n lá do rcamamarí-ne léi
 Nó arí fill rí féin ḡo Tírí na mḃeo. 320

77. Literally: We took our meal joyfully, and merry were we then after it, and in the castle warmly-covered beds of the feathers of birds were prepared for us.

78. On its morrow at break of day we awoke from our slumber, "It is fitting for me" said the king's daughter "to set out without further rest to my own land."

LXXVII.

A merry feast we then did hold
 And stories told of olden days—
 And when night fell we rested well
 On couches such as poets praise.

LXXVIII.

When morning fair the sun did greet
 From slumbers sweet we fresh awoke—
 “Dear friends from hence I now depart—”
 ’Twas thus the parting princess spoke.

LXXIX.

We soon equipped us for our way
 For longer stay was needed not,
 Sad, sorrowful the leave we took,
 And sad the princess’ look, I wot.

LXXX.

The further fate of that sweet maid
 O Patrick staid, I could not tell,
 No word of her I’ve heard one say
 E’er since the day we said farewell.

79. We dressed without delay and took our leave of the maiden—grieved and mournful were we after her, and none the less was the sunny maid after us.

80. It is not known to me, O gentle Patrick, what happened that young queen (afterwards) from the day we parted from her, or even if she ever returned to the Land-of-the-Living.

V. 1 Ծ-Երի ու Ն-ՕՏ.

ԼXXI.

Օո շոգամարի արի ծ-սլ ուն ուն
 Ար արի թքսո քսոնն քա լան-քեմ—
 Եւ լուսիտ լոնն առ տ-եւ ինն
 'Ու ծոտ Մհարտա արի ծքսոն լեւի՛ն'. 324

ԼXXII.

Ուրի ի՛քսո ծքսոնն ծքսոնն առ թքսո
 'Տ ծքսոնն ծոտ ծոտ լոնն ծոտ
 Օո լար առ լոնն-մարի մարի ծոտ
 'Տնի լարի մարի ծքսոնն' լե քա՛նն. 328

ԼXXIII.

Տալաւ ունն առ մարի ու լեւ
 'Տ արի ու լեւտա ինն քա լանն—
 Օ՛րի լեւ առ տ-արաւ ծքսոնն առ ծոտ
 'Տ ու լեւտա լեւտա լեւտա լեւտա ! 332

ԼXXIV.

Օո ծոտամարի առ լե լե լե լե
 Առ լե լե լե լե լե լե լե լե,
 Մաճա մարեւոյ, լեւոյ, մին'
 Առ լե ուն լեւոյնն լե լե լե. 336

81. Literally: We turned our back to the castle, with our steed under us in full course—swifter to our mind that white steed than a March wind over a mountain's ridge.

82. It was not long till the sky darkened, and the wind rose (and blew) in every direction, the great mad sea kindled terribly, but there was no glimpse to be seen of the sun.

V.—IN THE LAND OF YOUTH.

LXXXI

We turned once more upon our course
 And wildly sped our horse along—
 No wind that sweeps the mountain drift
 Was half so swift or half so strong.

LXXXII.

But now the sky began to lower,
 The wind in power increased full fast—
 Red lightning lights the mad sea-waves
 And madly raves the thunder past!

LXXXIII.

A while we cowered 'neath the storm,
 —All nature's form in darkness dread—
 When lo! the winds' fierce course was run,
 And bright the sun appear'd o'erhead!

LXXXIV.

And now there spread before our sight
 A land most bright, most rich, and fair,
 With hill and plain and shady bower
 And a royal tower of splendour rare.

83. A while we were anxiously gazing at the dark clouds and on the stars that sometimes showed—when suddenly the wind and storm abated and brightly shone Phoebus above our heads.

84. We saw then at our side a most lovely land all blooming—beautiful, smooth, clear plains, and a royal castle very splendid.

LXXXU.

Ní maib̃ t̃ac̃ t̃á b̃-paca r̃ũil
 De ḡorim úr̃, t̃uaine ar̃ t̃e b̃án,
 De c̃oricur̃ t̃e t̃ear̃ḡ ar̃ t̃e b̃uir̃e
 Nãc̃ maib̃ ran r̃ioḡ-b̃roḡ t̃aoim t̃o mão! 340

LXXXVI.

T̃o b̃i ar̃ an t̃aoib̃ eile t̃e'n t̃ún
 ḡuanáin lonnrãc̃a aḡur̃ p̃áláir̃
 Déanta uile t̃e c̃lõc̃aib̃ buãda
 Le lámaib̃ r̃uão aḡur̃ r̃aoim-c̃eáir̃o 344

LXXXVII.

“Cia'n t̃ír̃ b̃reaḡ, álainn t̃á ann r̃úo
 A inḡean c̃iun na t̃-t̃riopãll̃ n-óir̃—
 Ar̃ b̃reaḡc̃a t̃reac̃ t̃á b̃-reac̃a r̃ũil
 Nó 'n í an t̃ír̃ úo t̃ír̃ na n-Óḡ?” 348

LXXXVIII.

“Ír̃ í ḡo t̃eim̃in, a Oir̃ín f̃éil
 Nír̃ innrẽar̃ b̃reug̃ t̃uit t̃á t̃aoib̃,
 Ní'l ní t̃áir̃ ḡeall̃ar̃-ra t̃uit f̃éin
 Nãc̃ b̃r̃ũil r̃oill̃éir̃ aḡao t̃o r̃íor̃.” 352

85. Literally :—There was not a colour (of all) eye had seen—of bright blue, of green, and of white—of purple, of red, and of yellow—but was (to be found) in that royal palace that I am speaking of.

86. There were on the other side of this castle, bright, sun-warmed dwellings and mansions all made of precious stones by the hands of cunning craftsmen and noble artists.

LXXXV.

And in this royal mansion fair
 All colours were that eye hath seen—
 The blue most bright, the purest white
 With purple and yellow and softest green.

LXXXVI.

To left and right of this palace bright
 Rose many a hall and sun-lit tower,
 All built of brilliant gems and stones
 By hands one owns of wondrous power.

LXXXVII.

“What lovely land is that we see?
 Pray answer me with maiden’s truth—
 Is’t penned in page that man may read,
 Or is it indeed the Land of Youth?”

LXXXVIII.

“It is indeed the Land of Youth—
 And maiden’s truth I’ve ever told—
 No joy or bliss I’ve promised thee
 But thou shalt see this land doth hold!”

87. “What bright, lovely country is that yonder, O gentle maid of the tresses of gold—(a country) of the fairest aspect eye has ever looked upon—or is that the Land of Youth?”

88. “It is indeed, O generous Oisín! no untruth have I told thee about it—there is nothing of all that I have promised thee, but may be seen by thee for ever!”

LXXXIX.

Ní b'fada go b'facamar cugainn
 As tuall ón tóin in áir g-comhóil
 Trí caogair laoc do b'féarri lúe
 Sciam, clú, ar do b'áirde cáil. 356

XC.

Do éainis cugainn in a deoró
 Ceo bean ós do b'ailne rcéim,
 Fá b'ataib' ríoda líonta o'ór
 As fáiltiugaó romáinn o'a o-tíri féin. 360

XCI.

Do concamar aír as téact
 Buirdean ve gléire glain na rluaḡ
 Ar ní oirdearc, comactac, treun
 Do b'féarri rcéim, dealb, ar rnuao. 364

XCII.

Bhí léine buirde air ve ríoda ríóil
 Ar nam-b'rat órda ór a cionn,
 Bhí comóin omleannaac ven ór
 Go roillreac, lonnraac, ar a ceann. 368

89. Literally: It was not long till we saw coming towards us from the castle to meet us thrice fifty warriors the strongest and handsomest, and of highest fame and character.

90. There came to us after that a hundred young maids of the greatest beauty, in silken garments adorned with gold, welcoming us to their own land.

LXXXIX.

And now there rode from the king's abode
 To meet us on the lawn of green
 Thrice fifty champions of might
 In armour bright, of noble mien.

XC.

And then there came in hues arrayed
 A hundred maids in maiden vogue—
 In silken garments bright and brave
 Who welcome gave to *Tír na n-Óg*.

XCI.

And next marched forth a chosen band
 Of the troops of that land, a lovely sight—
 A king at their head of kingly tread
 Of mighty name and fame in fight.

XCII.

A yellow shirt of silken weft,
 A cloak most deftly broidered o'er
 On the king in folds hung freely down
 Whilst a glittering crown on his head he wore.

91. We saw next coming forth a band of the very choicest troops, and an illustrious, powerful, mighty king, best in figure, features, and complexion.

92. A yellow shirt of the smoothest silk (was) on him, and over it a bright cloak adorned with gold—and on his head a glittering crown of gold, shining and brilliant.

XCIII.

Do concamar aς teac̃t 'na ðeoið
 An ðainmuoḡan óς vo b'áinne cáil
 Ar caoḡa bhuinneall mílir, cóir
 Do b'áilne clóo in a com̃óáil. 372

XCIV.

Aς teac̃t voíð uile ar don ðall
 Do labair ḡo ceannra Rí na n-Óς
 'S aubairt " Sé reo Oirín mac Fhínn
 " Céile caoin vo Niamh Chinn-óir." 376

XCV.

Do muḡ ré oim ann rin air láim̃
 Aςur aubairt 'ḡ-cóm-áro von t-rlóḡ
 " A Oirín cáilma, a míc an Ríς
 Ceo míle fáilte poim̃at! 380

XCVI.

" An tír-re in ar c̃angair féin
 Ní ceilpeao a rceula oir, ḡan ḡó—
 Ir paosa, buan, a béirdear vo íaoḡal
 Ar béir̃o tú féin a coir̃de óς! 384

93. Literally: We saw coming next the young queen of the highest fame, and fifty maidens sweet-voiced, modest, of the fairest form, in her train.

94. When they had all come into one place thus kindly spoke the King of Youth and said—"Here is Oisín the son of Finn, the chosen spouse of Gold-haired Niamh!"

XCIII.

And close behind him there was seen
 His youthful queen— a consort meet—
 With fifty maidens in her train
 Who sang a strain divinely sweet.

XCIV.

Then spoke the king in kindly voice,
 “ O friends rejoice, for here you see
 Oisín the famous son of Finn,
 Who spouse of winsome Niamh shall be ! ”

XCV.

He takes me warmly by the hand
 Then as we stand he speaks anew—
 “ Welcome ” he cries “ I give thee now,
 A hundred thousand welcomes true !

XCVI.

“ This kingdom which o’er seas and lands
 Thou’st sought, now stands reveal’d to thee
 Long shalt thou live our race among
 And ever young as thou shalt see.

95. He seized me then by the hand and said loud enough for the whole host “ O valiant Oisín O son of the king, a hundred thousand welcomes to thee !

96. “ This land in which thou hast arrived—its virtues I will not hide from thee, truly long and lasting shall thy life be, and thou shalt be young for ever.

XCIII.

“ Níl doibnear ann o’ár rmaoin an cioróe
 Naé m-biann fan tír-re fá do éomair
 A Oisín ciero-re uaim go ríor
 Sur mipe Rí ar Thír na n-Óg ! ” 388

XCIII.

“ Ag ro an bainneogán éaom,
 Ar m’ ingean féin Niamh Chinn-óir
 Do éuaró tar mín-muir fá do óéin
 Chum beic mar éile aici go deo ! ” 392

XCIX.

Do gabar buróeacár leir an mág
 ‘S o’uimluigear ríor don míoḡán cóir
 Níi rtaoáó ann rin le faoa linn
 Go pángamair míoḡbhioḡ Ríḡ na n-Óḡ. 396

C.

Do éainis uairle na caépac éaom’
 Toir fear ar mnaoi inár ḡ-comóáil,
 Bhi fleao ar feurta ann do ríor
 Air feao veic n-oróce ar veic lá. 400

97. Literally: “There is no delight of all the heart has ever imagined that is not in this country for thee,—thou mayest O Oisín truly believe me, for I am King of the Land of Youth !”

98. “Here is our fair queen, and here our daughter Niamh the Golden-haired, who crossed the smooth sea for thee, to have thee for her husband for ever !”

XCVII.

"No pleasure e'er that entered mind
 But here thou'lt find without alloy,
 This is the land thy bards e'er sing
 And I am the King of this Land of Joy.

XCVIII.

"Here is our gentle, fair young queen,
 Mother of Niamh the Golden-haired
 Who crossed for thee the stormy sea
 And thine to be all dangers dared !"

XCIX.

I thanked the king with grateful heart
 To the queen apart I bowed me low—
 We tarried no longer without the walls
 But entered the halls of *Rí na n-Óg*.

C.

There came the nobles of all that land
 The great and grand to sing our praise—
 And feast was held with all delights
 For ten long nights and ten long days.

99. I gave thanks to the king and bowed low to the virtuous queen ; we did not delay longer there but entered the Palace of the King of Youth.

100. (Then) came the nobles of that fair city both men and women to greet us—there was feasting and festivity there continuously for the space of ten nights and ten days.

C1.

Do pópað mé le Niamh Chinn-óir
 A Phádraic ó'n Róim na mbaðall mbán—
 Sin mar éuaðar go Tír na n-Óg
 Go doilb, b'ónaí liomra tráct. 404

C11.

Pádraic: Lean dam fearra ar do rceol
 A Oirín óir na n-arm n-ár,
 Cionnar d'fagbair Tír na n-Óg?
 Ir fada liom fóir go noctair faí. 408

C111.

Innir dam fóir le móir-ghéann
 An mairb don élaonn agao me Niamh,
 Nó an fada bíoir i d-Tír na n-Óg—
 Aitir gan b'ón anoir an rceul. 412

C111.

Oirín: Do bí agam me Niamh Chinn-óir
 De éloinn ba m'ó mairb gnaoi ar rceim
 Do b'féar dealb, cruí, agus rnoó
 Oir m'ac ós agus ingean éaom. 416

101. Literally: I was married (then) to Gold-haired Niamh—O Patrick from Rome, of the white croziers,—thus was it I went to the Land of Youth, though sad and sorrowful for me to treat of it.

102. Continue thy story further, O Oisín of the golden words, O Oisín of the warlike arms, how didst thou leave the Land of Youth? I feel it long till thou revealest the reason.

CI.

I then was wedded to Gold-haired Niamh—
 And there to leave the tale were well—
 Thus did I go to *Tír-na-n-Óg*
 'Though grief and woe 'tis now to tell.

CII.

Patrick : Come finish the charming tale thou'st told,
 O Oisín of gold, of the weapons of war—
 Why from such land didst thou e'er return ?
 I fain would learn what the causes are.

CIII.

And say whilst there thou didst abide
 If thee thy bride any children bore,
 Or wast thou for long in the Land of Youth ?
 —I long in truth to list such lore !

CIV.

Oisín : I had by Niamh of the Golden Hair
 Three children fair as ever smiled
 Whose sweetness gave us daily joys—
 Two gallant boys and a maiden mild.

103. Tell me too with great kindness hadst thou any children by Niamh, or wast thou long in the Land of the Young ? Tell us the story now without grieving.

104. I had by Gold-haired Niamh children of the fairest complexion and greatest beauty—best featured, best shaped, brightest hued—two young sons and one fair daughter.

cu.

Ásopaic: A Oisín t-íuaire, lean doo' rceul
 Ar innir dam féin ca b-fuil do élaun,
 Tabair dam a n-ainmne san moill
 Agus an éiríoch a bfuilro ann. 420

cu1.

Oisín: Do bí as Niam fá n-a s-comair
 Tiri na n-Óg, na mbeo, 'r na mbuaó,
 Flearc flaeta ar coróin dé 'n ríog-óir
 Ar iomao reo naé ngním do luaó. 424

cu11.

Thug Niam Chinn-óir ar mo óir mac
 Ainmne m'atair ar mo déirg-mic
 Fionn oirdeaire, áis, ceann na r'lóg
 Agus Orcair óir na n-arm nglie. 428

cu111.

Do tugar féin dom' éaoim-ingin
 Re h-aonta Niam ba mó sean,
 'De buaio a maire 'ra móir-mín'
 An t-ainm ríor rin, plúr-na-mban. 432

105. Literally: O pleasant Oisín, continue thy story and tell me where thy children are, tell me their names without delay, and the country they are (now) living in.

106. Niamh held for them the Land-of-Youth, the Land-of-the-Living, and the Land-of-Virtues, a rod of lordship [sceptre] and crown of kingly gold and a wealth of gems I do not mention.

CV.

Patrick : O sweet-voiced Oisín, do not grieve,—
 Where didst thou leave those children sweet?
 Tell me the names of thy offspring fair,
 And tell me where they mirthful meet.

CVI.

Oisín : Those children three rich heirs would be
 To kingdoms free and fair and great,
 To royal sceptre, crown of gold
 And wealth untold, no tongue could state.

CVII.

My gentle Niamh on her boys bestowed
 The names I owed most honour to—
 Finn the bright of the hosts of might,
 And Oscar who'd fight for the right and true

CVIII.

And I my daughter fair did call
 By a name which all fair names o'ershades—
 In beauty's virtue and sweetness' power
 By rightful dower—the Flower-of-Maids!

107. Gold-haired Niamh gave to my two boys the names of my father and my well-beloved son—Finn the illustrious and victorious, and head of the hosts—and golden Oscar of the deadly weapons.

108. I myself gave to my fair daughter with the consent of most lovable Niamh, in virtue of her beauty and great sweetness the true name—Flower-of-women.

VI. An teaótt tarl air.

CIX.

Do éairtear tréimhe fada, cian
 Trí ceud bliadan ir dóig 'r ní ar mó
 Sur rmuain mé féin go mb'é mo mian
 Fionn 'r an Fhiann o'fheicrin beo. 436

CX.

Lá o'iarrtar féin ceo ar an m'g
 'S ar mo éile éaoin, Niamh Chinn-dóir
 Duil go h-Eirinn tarl m' air arís
 O'feucaim fhínn a gsur a móir-rlóig. 440

CXI.

"Do gheobair ceo" ar an inſean éaoin
 "Gió doilb an rceul tú beir o'a luaó—
 Air eagal náir teaótt ouit arís re o' mé
 Dom' éirí-fe féin, a Oirín buaóais!" 444

CXII.

"Creud ar eagal dúinn, a m'ógan blát
 'S an t-eac bán do beir fá'm réir?—
 Múinpró an t-eolur dam go ráim
 Ar fillreao rlan tarl m' air éugao féin!" 448

109. Literally: I spent (there) a long-lasting period—three hundred years apparently and more—till (at length) I thought within myself I should like to see (once more) Finn and the Fenians alive.

110. One day I asked leave of the king and of my gentle wife, Golden-haired Niamh, to go back to Erin again to see my father Finn and his great host.

VI. THE RETURN FROM TÍR-NA-N-ÓG.

CIX.

Long lived I there as now appears
 Tho' short the years seemed e'er to me,
 Till a strong desire of my heart took hold
 Finn and my friends of old to see.

CX.

One day of the king I asked for leave
 And of loving Niamh who grieved the while,
 To visit dear Erin once again
 My native plain, my native isle.

CXI.

"I will not hinder thee," she cried,
 "From crossing the tide for duty dear,
 Tho' it bodes me ill and my heart doth fill
 With doubts that chill and deadly fear!"

CXII.

"Why shouldst thou fear, O queen my own,
 When the way shall be shown by the magic steed—
 The steed that bore us o'er the sea—
 And home to thee I'll safely speed?"

111. "Thou shalt get leave," said the lovely woman,
 "though woeful the subject thou hast broached—for I fear
 thou wilt never come back again during thy lifetime, to my
 own land, my Oisín of victory!"

112. "What cause for fear have we, O sunny queen,
 when the white steed shall be at my will? He will easily
 show me the way, and I shall return to thee safe!"

CXXIII.

“ Cuimníḡ a Oisín, cad tá mé 'máó—
 Mha leasḡairi triáct ar talam méiré,
 Naḡ teacḡt duit coiréce arís go b'iaḡ
 Don tír m'ó álainn 'b'fuilim féin! 452

CXXIV.

“ Aduirim leat-rá arís gan ḡó
 Má éirílinḡir f'ór den eac bán,
 Naḡ o-tiucḡairi coiréce go Tír na n-Óḡ,
 A Oisín óir na n-arim n'áḡ! 456

CXXV.

“ Aduirim leat don t'hear feacḡt
 Má'r teacḡt den eac anuar duit féin
 Go m-béróir ad' f'eanóir c'pionna óall
 Gan lúḡ gan ḡneann, gan m'ḡ, gan léim! 460

CXXVI.

“ Ir doilḡ liom, a Oisín ḡunnn
 Tú óul go h-Éirunn ḡlair go deo—
 Níl rí anoir amail do bí
 'S ní f'eirḡir coiréce f'ionn na r'lóḡ! 464

113. Literally: “Remember, O Oisín, what I am saying
 —if thou layest foot to smooth ground there is no return
 for thee ever again to this lovely land where I am!

114. “I tell thee again without falsehood, if thou
 alightest from the white steed, thou shalt never come
 (again) to the Land of Youth—O golden Oisín of the
 victorious arms!”

CXIII.

“ Remember then what now I say—
 If thou shouldst lay a foot to ground
 There's no return for thee e'ermore
 To this fair shore where home thou'st found !

CXIV.

“ I tell thee truly vain's thy might
 Shouldst thou alight from thy white steed,
 For never again shouldst thou in truth
 See Land of Youth or hither speed.

CXV.

“ A third time now I thee implore
 And beg thee sore thy seat to hold,
 Or else at once thy strength shall go,
 And thou shalt grow both blind and old !”

CXVI.

“ 'Tis woe to me, Oisín, to see
 How thou canst be so anxious-soul'd
 About green Erin, changed for aye—
 For past's the day of the Fenians bold.

115. “ For the third time I say to thee, shouldst thou come off thy horse, that thou wilt be a blind, withered old man, without strength or spirit, unable to run or bound !

116. “ I think it woeful, dear Oisín, that thou shouldst ever go to green Erin again, she is not now as she was (of old) and thou never shalt see Finn of the hosts !

CXXII.

Ní bfuigir anoir in Éirinn éoir
 Aét aétara óro ar ríóigte naoim—
 A Oirín ginn, roo duit mo rós!
 So Tír na n-Óg ní cearraí, mo leun!" 468

CXXIII.

O'feudar ruar 'na gnúir le truaig
 'S do ríl om' ríuilib' dóirta deoir—
 A phádraic cruair' baó truaig leat í
 A' reubaó olaoi a caoin-éinn óir! 472

CXXIV.

Do cuir rí mé fá gearaib' cruair'
 Duil ar teacét gan buaint me bán
 Ar duibairt rí liom de buair' a m-bríg'
 Dá m-brúirinn iao nac g-carrainn rlán. 476

CXXV.

Do geallar dí gac ní gan bréig
 So noéanrainn féin a n-duibairt rí liom—
 Do éuaóar ar muin an eic bán
 Ar o'ráigbar rlán ag luét an dúin. 480

117. Literally: "Thou wilt not find now in Erin eastward (any) but fathers of orders and troops of saints—then beloved Oisín, here is my kiss to thee—to the Land of Youth, woe, woe! I fear thou never wilt return!"

118. I looked with sorrow into her face, and a shower of tears fell from my eyes—O stern Patrick, even thou wouldst have pitied her, to see her tearing the tresses of her soft, golden hair!"

CXVII.

“ In Erin green there’s now nought seen
 But priests full lean and troops of saints—
 Then Oisín, here’s my kiss to thee,
 Our last, may be—my heart—now faints ! ”

CXVIII.

I gazed into her soft sad eyes
 Whilst the tears did rise and well in my own—
 O saint severe, thou’dst weep a tear
 To hear that dear wife’s hopeless moan !

CXIX.

By solemn vow I then was bound,
 To Erin’s ground ne’er to descend,
 And if to keep this vow I failed
 No power availed or could befriend.

CXX.

I pledged to keep my solemn vow
 And do all now enjoined had been,
 I mounted then my steed of spell
 And said farewell to king and queen.

119. She put me under strict bonds to go and come without touching ground, and told me, that such was their power, if I should break them, I should not return safe.

120. I promised her everything faithfully—that I would do all she told me—I mounted the back of the white steed, and bade farewell to the people of the castle.

CXXI.

Do phógar-ra mo céile caoin
 'S ba òubac pinn as rcaiaò léi—
 Mo óir mac asur m' inġean óg
 Do bí pá b'pón as r'leao òeur! 484

CXXII.

Do ġleupar oim ann rin cum riubail
 'S do òugar mo óúl do Thir na n-Óg—
 Do iut an t-eac go h-eurcaò fúm
 Mar do iunn' liom 'r le Niam Chinn-óir. 488

CXXIII.

A pháoraiac na n-óir asur na naom
 Níi innreap b'neug ouit miam fór—
 Sin asao anoir fáct mo rceíl,
 'S mar o'fásbar féin Tír na n-Óg! 492

CXXIV.

Dá b-fásainn-re flúirre den arian
 Mar ġeibinn a lán ġac trác ó Fhionn
 Do ġuiofínn-re cum Ríg na nġiár
 Tú beic go r'lán go b'pác o'a óionn. 496

121. Literally : I kissed my gentle wife, and melancholy were we at the parting—(I kissed also) my two sons and young daughter, who were in grief shedding tears.

122. I then prepared myself for the journey and turned my back to the Land of Youth—swiftly the horse rushed away with me, as he had done (before) with me and Gold-haired Niamh.

CXXI.

I kissed once more my Gold-haired Niamh,
 —My heart doth grieve as I tell the tale—
 I kissed my sons and daughter young
 Whose hearts were wrung and cheeks were pale.

CXXII.

I turned my steed at last to the strand
 And passed from the Land of Lasting Youth—
 Boldly my horse pursued his course
 And the billows' force was nought in sooth.

CXXIII.

O Patrick of the orders pure
 No lie, full sure, I've told but truth,
 Thus have I tried my tale to weave
 And thus did I leave the Land of Youth

CXXIV.

If of good bread I could get my fill
 As Finn at will gave to each guest
 Each day I'd pray to the King of Grace
 That Heaven might be thy place of rest.

123. O Patrick of the orders and of the saints, a falsehood I have never yet told thee—there is now for thee the substance of my story and how I left the Land of Youth.

124. If I could get abundance of bread, as I used to get at all times from Finn, I would pray to the King of Graces that thou mightst be saved for ever on account of it.

cxxii.

Pádraic: Do gheobair arán agus deoch
 Gan don locht anoir uaim féin—
 Is binn liom bhráthara do bheoil,
 Lean dam fóir arís ar do rceul. 500

VII. Oirín in Eirinn.

cxxxi.

Oirín: Ní h-aiéirítear ár rceul go beaócht
 Ar gach ní o'ár éangrúis liom féin—
 Nó go o-táinig mé arís tar m' air
 Go h-Eirinn glair gon iomaó feuo. 504

cxxxii.

Ar o-teaócht dam féin ann rin i o-tíir
 O'feuchar cruinn in gach uile áirí,
 Ba h-eagal liom ann rin go fóir
 Nac maib tuairis Fhínn agam le págail! 508

cxxxiii.

Ní b-faosa dam agus ní b-éan
 Go b-facar aniar ag teaócht pá'm déin
 Maicéluag móir roir feara 'sur miná
 'S do éangadair am' láthair féin. 512

125. Literally: Thou shalt have food and drink all unstinted now from me—sweet to me the words of thy lips—continue thy story still for me.

126. Our tale is not told minutely about everything that happened to me—till I came back again to green Erin of the many gems.

CXXV.

Patrick : Thou shalt of bread have quite thy fill
 And drink at will, O ancient bard :
 Dear to me thy pleasant tale !
 It ne'er can fail to win regard.

VII. OISÍN IN ERIN.

CXXVI.

Oisín : I need not tell each thing befell
 Me and my spell-borne steed each day,
 But at length green Erin's isle we reach,
 And up the beach we bend our way.

CXXVII.

When once I found my steed trod ground,
 I looked around on every side,
 Anxious for tidings small or great
 Of Finn and his state, once Erin's pride.

CXXVIII.

Not long in doubt had I thus stayed
 When a cavalcade came up the way—
 Strange crowd, I thought, of women and men
 And past my ken their strange array.

127. On (my) coming then to land I gazed minutely in every direction—and then I began to fear really that no tidings could be found of Finn.

128. Not long and no great while was I (standing) till I saw coming towards me up from the west a great cavalcade of men and women, and they came up to me.

CXXIX.

Do 'deannuiḡ riao dam go caoin, féin
 'S do ḡab ionḡantar ḡac n-aon oíob
 Ar féicfin méio' mo péarrann féin
 Mo 'deilb' mo ḡné aḡur mo ḡnaoi. 516

CXXX.

O'fíarruiḡear féin ann rin oíob rúo
 A ḡ-cualadar fionn do beic beo,
 Nó 'i maip aon eile ann den fhéinn,
 Nó cipeuo é an leun do bain oíob. 520

CXXXI.

"Do cualamair-ne trác̃t ar fhionn
 Ar neart, ar lúic aḡur ar tréin'
 Naic raib maí a fainaitc rúo
 I b-pearrainn, i ḡ-clú, ná i méin. 524

CXXXII.

"Ir iom̃da leab̃ar 'tá r̃c̃ríob̃ta r̃íor
 Aḡ éigrib binne, mílre ḡaẽdẽal
 Naic léin linn aic̃ur ouic go r̃íor
 Ar euc̃taib fhinn ar ar an b-féinn. 528

129. Literally: They greeted me kindly and sweetly and wonder seized each one of them, on seeing the size of my body, my figure, my look, and my countenance.

130. I inquired then of them if they had heard that Finn was alive, or if any one else of the Fenians still lived—or what calamity had happened to them.

CXXIX.

Right gently they saluted me
 But marvell'd much to see my size,
 They marvell'd at my wondrous steed
 For on such breed they'd ne'er set eyes.

CXXX.

I asked—with fear my heart within—
 If the noble Finn were yet alive,
 Or if his hosts that kept the coasts
 Of Erin safe, did yet survive.

CXXXI.

“Of Finn,” they said, “we oft have heard—
 His name and fame are now world-wide,
 But full three hundred years have passed
 Since Finn and the last of the Fenians died.

CXXXII.

“Many a book and many a tale
 Have bards of the Gael that treat of Finn—
 Of his strength and valour and wisdom bright
 Of his race of might and mighty kin.

131. “We have heard (men) treat of Finn, for strength, activity and valour—that there never was his equal in person, in mind, in fame.

132. “Many a book is there to be found amongst the sweet, melodious bards of the Gael, of which we could not easily tell thee—that speaks of the deeds of Finn and the Fenians.

CXXXIII.

"Do éualamar go maib ag Fionn
 Mac ba lonnhaic ríamh ar cíu
 Go u-táinig óighean fá n-a óim
 'S go n-veadhó léi go Tír na n-Og!" 532

CXXXIV.

'Nuair éualar féin an comháró úo
 Náir máir Fionn ná neac den Fhéinn
 Do glacaf tuirre ar mór-cúmao
 'S ba lán-oubac mé in a noéiró! 536

CXXXV.

Níi ríadaf-ra ann rin den méim
 Aet go luac, eurfairó liom gan móill,
 Go u-tugaf m' agairó go glan méiró
 Ar Almain euctais leatan-laignean. 540

CXXXVI.

Ba mór é m' iongantaf ann rúo
 Naic brafaf cúirt Fhinn na ríóg
 Ní maib na h-ionao ann go ríor
 Aet ríadail, ríoró agur neantóg! 544

133. Literally: "We have heard that Finn had a son of distinguished beauty and form, that a young maid came hither for him, and that he went away with her to the Land of Youth."

134. When I heard that speech—that neither Finn nor one of the Fenians (now) lived—a faintness and great grief seized me, and full gloomy was I after them.

CXXXIII.

“ We’ve also heard of Finn’s great son—
 A youth of wondrous mien and mould,
 That a lady came hither from over the sea
 And with her went he to *Tír na nÓg*!”

CXXXIV.

Now when those words fell on mine ear—
 That Finn and his heroes were no more—
 My heart was chilled—my soul was filled
 With woe unwilling ne’er felt before.

CXXXV.

I stopped no longer upon my course
 But swift my horse urged onward flew—
 Till Alvin’s hill o’er Leinster’s plain
 Rose once again before my view.

CXXXVI.

What shock I felt none could report,
 To see the court of Finn of the steeds
 A ruin lone, all overgrown
 With nettles and thorns and rankest weeds!

135. I did not stop then in my course, but forthwith I went away swiftly, rapidly, and turned my face straight, direct to renowned Alvin of broad Leinster.

136. Great was my amazement then that I could not see the court of Finn of the hosts—there was nothing in its place truly, but weeds, chickweed and nettles.

cxxxii.

Ué, a phádraic, ar ué monuair!
 Ba dealb an éairic agam-ra é
 Gan tuairis Fhinn ná na b-Fiann—
 O'fás rin ra rian mé le mo pé! 548

cxxxiii.

Leanrao dom' rceul ouit a phádraic—
 Tar éir mé fásbáil Alman laigean
 Ní raib don áitreab' raib an Fhian
 Na'n éairtuigear go rian gan moill. 552

cxxxix.

Ar ngabáil dam tré Shleann-na-rmól
 Do éannaic mór-éruinniuḡaó ann
 Trí éuo fear ar ní ba mó
 Do bí poimam in ran ngleann. 556

cxl.

Do labair ouine liom den treuo
 'Sa oubairt ré ve ḡuē ór áro—
 "Tar o'ár ḡ-cobair, a ríog-laoid,
 Ar ruarcal rínn ar an ḡ-cruaó-éar!" 560

137. Literally: Alas, O Patrick, and alas, my woe! an empty (useless) visit was it for me, with no tidings (whatever) to be got of Finn or of the Fenians! 'tis that has left me in sorrow for (the rest of) my days!

138. I will follow up the story for thee, O Patrick—after I had left Alvin of Leinster, there was no dwelling-place in which the Fiann had ever lived that I did not visit eagerly and anxiously.

CXXXVII.

I found alas, 'twas a vain pursuit,
 A bootless, fruitless, visit mine !
 Great Finn was dead and the hosts he led—
 For this I'd sped thro' ocean's brine !

CXXXVIII.

But let me tell my story all—
 Tho' Alvin's roofless hall I'd seen,
 I still would see spots dear to me
 Where Fenians free and Finn had been.

CXXXIX.

In passing through the Thrushes' Glen
 A crowd of men in straits I see,
 Full thrice five score and haply more
 At toil full sore awaited me.

CXL.

Then forth there spoke a man of that herd
 With suppliant word to me address'd—
 " Come to our help, O champion brave,
 Come quick to save us thus distress'd ! "

139. In passing through Glenasmole I saw a great gathering there—three hundred men and more were before me in that glen.

140. One of the herd then spoke to me, and said with loud voice " Come to our assistance O kingly hero, and release us from this dire difficulty ! "

cxl.

Tháinig mé ann rin do látaim
 Ar lias moiri mairmuiri as an t-rlóig—
 Bí meadócan na leice oirra anuair
 'Sa cuir oíob ruair ní b-féirir leo. 564

cxli.

An cúro sca bí fá'n leic ríor
 Do bíodar o'á g-claoiréam go fann—
 Le truíme déin an ualaig móiri
 Do cáill a leoir oíob a meamair! 568

cxlii.

Do labhair tuine de na maoir
 Ar buhairt "A míog-ghaircúig óig!
 Fuarcail-re fearra ar mo buirín
 No tuine ar bit oíob ní héir beo!" 572

cxliii.

"Ir náipeac an beart anoir le máo
 Ar an oiréac atá o'fearaib ann—
 Naic o-tiucrao le neart an t-rlóig
 An lias ro éogbáil go lán-teann. 576

141. Literally: I then came up to the spot, and there the crowd were labouring under a great flag of marble—the weight of the flag was bearing down upon them and to cast it away from them they had no power.

142. Some of them who were down under the flag were being miserably crushed—with the distressing weight of the great load many of them lost their senses!

CXLI.

I rode up briskly to the crowd
 And found them bow'd beneath a weight—
 A flag of marble great and long
 Bore down the throng who moaned their fate.

CXLII.

Now all who tried to lift that stone
 Did pant and groan most piteously—
 Till some its crushing weight drove mad
 And some fell dead, most sad to see !

CXLIII.

Then cried a steward of that crowd
 And said aloud, " O haste and hie,
 O gallant knight to our relief
 Or else 'tis brief ere all shall die ! "

CXLIV.

" A shameful thing it is to say
 —For such array of men these days—
 They're powerless of blood and bone
 Full easily that stone to raise ! "

143. Then one of the stewards spoke and said: "O youthful kingly champion, relieve at once our men, or a man of them at all shall not live !"

144. "It is a shameful word now to say—seeing the number of men there are here—that they could not with the entire strength of the crowd lift that stone full stoutly !"

cxl.

“Dá mairead Oiscar mac Oisín
 Bhéarfaod ar an lias 'na deor-láimh,
 Chuirfead o'urcúir í tar an rluaḡ—
 Ní breug ar dual dam maíim do mád!” 580

cxli.

Do luigear ar mo élaicán deor
 'S do rugar ar an leac am' láimh—
 Le neart agus le lút mo geus
 Do cuirgear feacht b-péirre í ón áit! 584

cxlii.

Le feróm na leice lán-móir'
 Do bhuir ḡiorra óir an eic báim—
 Do tángar anuar ḡo lán-rocht
 Ar bunn mo dá tór ar an m-bán! 588

cxliii.

Ní túirce éinirg mé anuar
 Ná ḡlac uamán an t-eac bán,
 O'imtigr ré ann rin cum riubail.
 Ar mire fá puóar ḡo las, clát! 592

145. Literally: “If Oscar son of Oisín lived he would seize that stone in his right hand, he would send it with a cast over (the heads of) this crowd—no falsehood am I accustomed to speak!”

146. I leaned to my right side and seized the flag in one hand—with the strength and vigour of my arms I cast it **seven** perches from that spot!

CXLV.

“ If Oscar, Oisín’s valiant son
 Laid hold upon that marble stone
 With right hand bare he’d hurl’t in air
 Flinging it fair, with ne’er a groan ! ”

CXLVI.

Asked thus for help I did not lag
 But ’neath the flag I placed one hand—
 Full perches seven that stone I hurl
 And scare each churl in all that band !

CXLVII.

But scarce alas ! that stone had passed
 With that fair cast when ah ! the strain—
 The strain it broke the white steed’s girth,
 I fell to earth, doomed now to pain !

CXLVIII.

No sooner had I touched the ground
 Than with a bound my steed took fright—
 Away, away, to the west he rushed !
 Whilst all stood hush’d at such strange sight !

147. With the exertion of hurling that very great flag the golden girth of the white steed broke—full swiftly I came to the ground on the soles of my two feet !

148. No sooner had I come down than fear seized the white steed—he ran off then away, and I in grief (left) weak and helpless !

CXLIX.

Do éaillear maóaire mo íúl
 Mo óealb, mo gnúir agus mo rcáil,
 Do bíor am' fheanóiri boét, uall
 San bhuí, san meamair, san áirio! 596

CL.

A phátraic rin agao mo rceul
 Mar tárla óam féin san gó,
 Mo óul ar m' imteácta go beáct
 'S mo teáct tar m' air ó Thír na n-Óg! 600
 Laoi Oirín ar Thír na n-Óg
 Go nuise ro.

149. Literally: I lost the sight of my eyes, my figure, my (fair) countenance, and my bloom—(and) I was a poor, blind old man, powerless, witless, unhonoured!

CXLIX.

At once I lose the sight of my eyes,
 My youth's bloom dies, lean age began,
 And I was left of strength bereft
 A helpless, hopeless, blind old man !

CL.

O Patrick, now the tale thou hast,
 As each thing passed, indeed, in truth,
 My going away, my lengthened stay,
 And return for aye from the Land of Youth !

Thus far the Lay of Oisín
 in the Land of Youth.

150. O Patrick, there is for thee my story—as (everything) happened to me without any falsehood—my going away, my adventures in full, and my return from the Land of the Young !

NOTES.

[The Roman numerals refer to the *stanzas* of the Irish poem.]

Λαοι Οἰρῖν ἀπ Τήρι na n-Óg: Λαοι is often found written Λαοῖο, making Λαοῖοε in the genitive, but the form here used is also well known, and many other words that originally had a final consonant are now written without one—as ὄραοι, ῥαοι, ὕαοι, ῥί, etc. Besides, the word is spelt in Old Irish láig as well as láro and probably g is really the dropped consonant, for *leg*—(speak) appears to be the root, found in Gr. *lego* (I speak) *logos* a word, a story, a fable, Lat. *lego* I read, Engl. *lay* a poem.

Though ἀπ often means *on, about, concerning*, and though Oisín is represented as the teller of the story, the meaning of the title is not ‘Oisín’s Lay about Tír na n-Óg’ but rather ‘The Lay of Oisín-in-Tír na n-Óg.’ ἀπ does not generally aspirate in the phrase ἀπ τήρι, on land, but it does when, as here, τήρι governs a genitive.

Stanza I. Ὅο β’ῑεάρη γνίομ γαιρῑοῖ=who was best (in) deed of valour. This Irish idiom is often compared with the Latin genitive and ablative of quality, *vir duræ severitatis* ‘a man of rigorous severity,’ *vir excelsâ staturâ* ‘a man of tall stature,’ but though in meaning they agree somewhat, the constructions are very different. The Latin phrase may be—and is mostly—*attributive*, in Irish the phrase is always *predicative*, and follows some part of the verb ἵρ, the order

being *verb, adjective, noun*, : e.g. (բար) ար մօր լւի, but the adjective does not qualify լւի but is predicative to բար, and like all predicative adjectives in (modern) Irish, never changes. The meaning therefore strictly is 'a man who is great *as to* fame,' or 'in fame,' which of course may be translated 'a man of great fame.' The nearest analogy therefore is the Latin 'accusative of closer definition' as in *feminae nudae brachia* 'women bare as to their arms' = with bare arms; or the Grk. 'accusative of reference' *parthénos kalè tò èidos* a maid fair (as to) form, Ինջեան ար Բրեւոյ յեւթն. The corresponding Engl. expressions generally have some preposition—'a man of great talent,' 'a woman with many virtues,' 'a warrior mighty of limb,'—the last being a little like the Irish.

This idiom occurs at least thirty times in the Լաօւ Օրին, twenty times with the perf. Բա, Բ', Ծօ Բ', ten times with the present (relative) ար: twice with adjectives in the positive (clann) Բա յո մօր յնաօւ, Թա Բա Լոնդրոյ յարմ, but mostly with comparatives.

The sentence Ծօ Բ'բարի յնիօմ, etc., may grammatically refer either to մի or յիջ in first line—I have taken it to refer to յիջ, i.e., Finn, as the greater of the two.

II. Զաբրա anglicised 'Gavra,' 'Gaura,' and 'Gowra'—said by some to be 'Garristown' in Co. Dublin, but by O'Donovan identified as a small stream in Meath flowing into the Boyne, and anciently known as *Gabhra Aicle* from being near the Hill of *Acaill* otherwise the Hill of 'Skrene' a few miles from Tara. Here A.D. 284 was fought the great Ըս Զաբրա or Battle of Gabhra—so famous in history and legend—between

the *áird-rí* Cairbre Lifeachar aided by the forces of Meath, Connacht, and Ulster, on the one hand, and the Fenians or military forces of Leinster and Munster on the other. The Leinster Fenians or Clanna báircne were led by Oscar son of Oisín and grandson of Finn, the Munster forces by *Mogh Corb* king of Munster. According to most accounts the Southern forces, after a most obstinate battle and fearful losses on both sides, were defeated—Oscar being slain by Cairbre the monarch, but the latter also dying shortly after from wounds inflicted by Oscar. Oisín the hero of our story is said to have been one of the few survivors, and with his relative Caoilte mac Rónáin is fabled to have lived down to the time of St. Patrick. But though the Clanna báircne may have suffered severely, there is no doubt that subsequent kings also had their military forces and that these too were called *Fianna* (see below). For further information about the Battle of Gabhra see the First and Fifth vols. of the *Trans. of the Ossianic Society*.

III. *Fionn ríal*: Finn is here introduced as a survivor of Gabhra, contrary to the historical tradition—for the *Annals of the Four Masters* give his death at A.D. 283, the year before the Battle of Gabhra, which was no doubt the reason that Oisín and Oscar had charge of the Clanna báircne at that battle. But the poet brings him with some effect into two scenes, the arrival of Niamh and the departure of Oisín for *Tír na n-Óg*: moreover the desire to see his father gives Oisín subsequently a reasonable motive for wishing to revisit Erin.

Finn the son of Cumhall—wrongly called ‘MacCool’—the ‘Fingal’ of Macpherson, is often called *fi na*

bḞiann ‘king of the Fenians’ in this and other Irish legends: but though descended from the kings of Leinster and though related to kings—he was son-in-law of the monarch Cormac son of Art and father-in-law of Cormac Cas king of Munster—he is not generally reckoned amongst the *kings* in Irish history; the word ḡ was rather freely used in ancient Ireland, and often meant no more than ruler, commander, chief: as a prefix it meant noble, distinguished, as ḡḡ-ḡéinnrò a noble warrior, ḡḡ-eapḡ a distinguished bishop: is twice used in this sense in ḡaoi where Oisín is addressed as a ḡoḡ-ḡaircḡeac and a ḡoḡ-ḡaoḡ (noble champion, noble hero) without any reference to his origin: so still ḡḡ-ḡear an excellent man, ḡoḡ-òán a famous poem.

Ḟiann is sometimes a collective (as in Stanza III.) meaning the whole Fenian body, and sometimes a masc. sing. (as in St. I.) signifying a *Fenian*, i.e. a warrior of the Ḟianna Éireann ‘warriors or soldiers of Erin.’ This sing. Ḟiann and plu. Ḟianna are sometimes used in English, as in the editor’s metrical version. Dr. Hyde in his interesting sketch of *Early Gaelic Literature* shows that the word “Fenian” is not above a century old, Miss Charlotte Brooke in her *Irish Reliques* (1789) having been apparently the first to use it. As *Féinn* and *Féinne* (older *Féin* and *Féine*) are oblique forms of *Fiann* the English adjective ‘Fenian’ is formed regularly enough: the form ‘Finnian’ which seems due to Moore, is quite wrong in this sense, as it implies the Fianna got their name from Finn—which they did not. But in relation to Finn’s own deeds or life, this word is correct enough, cf. *Herculean*, *Augustan*, *Spenserian*, etc.

The longer forms *fiannair̃* and *féinnir̃* were also in use in the sense of 'warrior' or 'soldier' and survived the shorter words for centuries, down to mediæval times. They gave rise to the still living surnames *O Fiannair̃e*, anglicised 'O'Feeney' and 'Feeney' and *Mac an Fhiannair̃e*, corruptly 'Mac Aneany' and 'Mac Neany'—in which names the meaning was doubtless the later one, namely 'warrior' rather than 'hunter.' See Vocab. for *fiann*.

IV. *Loč léin*, otherwise the Lakes of Killarney in Kerry—the scene of this story. The lower lake is still called by the Irish name, but in Irish authorities the name includes both lakes.

VIII. *As folac a bpoza*: here a genit. pl. *bpoza* has the form of a nom. (or acc.) plural, instead of the more regular *a bpoz*: so also *iomao fionta* instead of *iomao fion* or *o'fiontaib*, and *na s-cuaca n-oir* instead of *na s-cuac n-oir*—though the usage is more rare with the article: but in all such cases (in poetry) the longer form is prob. for metre's sake.

XVIII. *Niamh Chinn-oir*. *Niamh* is strictly a substantive, meaning 'brightness' or 'splendour,' as in "*Ir tú ar áilne niam tar mnaib*," 'thou art the most beautiful in brightness of all women' (Oss. Soc. Trans. VI. p. 94): at l. 366 it is used attributively—*niam-bpac órda* bright mantle adorned with gold—as other nouns may be, cf. *sman-bean*, *pioz-óun*, etc. Was formerly frequent as a proper name, see another legend (Oss. Soc. Trans. V., p. 86) for another *Niamh*—" *Niam nuao-épozac*," i.e., *Niamh* of the ever-new Beauty.

In this *ḡaol* *Niamh* is not inflected, though there is no reason why it should not follow the analogy of *ḡciam* (beauty) and other such feminines, and make genit. *Néime* and dat. *Néim*. In Mr. John Molloy's *Ir. Gram.* p. 209, there is an O. Ir. inscription quoted in which the name is duly inflected: "Oḡóit ḡo Néim inḡin Chuiric ocup ḡo Maḡḡamain ú Chiarḡmeic lēḡ 1 nḡéḡnao in tempulḡa," *i.e.*, 'A prayer for Niamh daughter of Core and for Mathghamhain ('Mahon') grandson of Ciarḡmhac by whom this church was built.' (Allied to *neam* heaven, *néamán* a pearl, *naom* holy, Lat. *nim-bus* a bright cloud, and perh. English *new*. *Síoda*, silk: another old name for silk was *ḡíric*, found also in W. *sirig*: Engl. *silk* is same word, being for *silic*, *siric*—all from L. *sēricum*.)

XVII. *Seapic ar ḡráo ḡo éuḡar ḡoo' mac*: Usually trans. 'I gave love,' but doubtful if it should not always be translated 'I took a love for a person': 'to take a liking to,' is a more common Engl. expression in Ireland than, 'to fall in love with.' *Cf.* the Engl. phrases 'to take a fancy to,' 'to conceive a passion for,' etc.

XVIII. *Cia aca ḡom éloinn*—for Finn had other sons at the time—among them, *ḡáipe ḡearḡ, Roisḡne Roirc-leaḡan, Feapḡur Finnbeol*, etc., no doubt *Oirín* was the eldest, certainly the most famous.

XXI. Third line: otherwise, "*Ḍet tuapḡḡbáil ḡ'paḡail ar a ḡairce*,"—an intolerable line to the ear.

XXVI. *ḡeara naé ḡrulangaro*, etc. Most of the meanings of *ḡeir* and *ḡeara* are given in *Vocab.* which see. Only three times in this poem—always in the

plu. We hope no reader will pronounce *geara* as 'jeessa' but as 'gassa,' or something like that, for the *g* is always hard in Irish: *geir* (sing.) is pronounced 'gesh' (with *g* as in *get*). Various constructions are used, sometimes determined by the special meaning of the word: *geara do cupi* *gcomairi* *oune* to put a proposal before one, to make a request: *geara do cupi an*—to impose bonds on a person, to exact a pledge: *geara o'fulang* to disregard a command: *oune do cupi fa gearaib* to put a person under solemn vows or pledges: *geara do comall*, *do comilionao*=to fulfil one's pledges or vows, *geara do bupreao* to break one's pledge: *ir geir dam* it is a command to me, I must do it: sometimes has the contrary meaning, it is *forbidden* to me, I may *not* do it.

XXX. *Ceud eac . . . ceud oe conaib*: the former construction is the more reg., the other is rarer: so also for *reacht laete*, *oet laete* we sometimes hear *reacht oe laetib*, etc.

Sról—sometimes written *rról*—was prob. an Irish material and the name an Irish word, though the meaning has probably changed. A frequent epithet in the old writings is *riug* as a prefix and *riuga* as an adj., *riug-rról*, *rról riuga*,=royal or kingly *sról*: shirts, mantles, robes, banners, vestments, etc., were made of this material. See *roclóir* under *rról*.

XXXI. The mention of cattle and sheep, if not savouring greatly of the imaginative, was natural enough in a poet living in a pastoral district, and in a country one of whose chief sources of wealth has always been her flocks and herds. Some of these lines read very like those in *Leabhar na gCeart* ('Book of Rights')

detailing the tributes of provincial kings to an *áirdrí*, or the presents of the latter to his subject chiefs. *E.g.*

“ Céo caepac, céao bpat, céao bó
 Acup céao topc tobairi óó—
 O Chuileannoraio in éocaió
 oo mǵ Ailǵ iar n-obairi—”

Translated by O'Donovan (Leabair na ǵ-Ceapc, pp. 120, 121.)

A hundred sheep, a hundred cloaks, a hundred cows
 And a hundred hogs are given to him—
 From Cuileannraidh of the war
 To the king of Aileach laboriously.

XXXII. *maíǵoean*—not an old word in Irish. Was probably used at first only for those Saxon *maíǵoeana* or maidens who in early times were often carried off or purchased by Irish princes and chiefs—some to be their wives, others to be servants. Besides *óǵ* or *óiǵ*, *inǵean* was often used in O. Ir. for *virgin* or *maiden*, as in the Hymn of St. Patrick “*in enǵaí noem-inǵen*”=In the innocence of holy virgins: and in ecclesiastical writings Christ is often called *Mac na h-Inǵine* (Son of the Virgin), where we now say *Mac na h-Óíge* (or *na Maíǵoine*).

XLIV. *Ó'fáǵbair rǵán* “*uile*” *aǵ an b-ǵéinn*,—*uile* seems strangely used here: perhaps *eile* is the right reading; he had bidden *rǵán* to Finn, now *rǵán eile* (another farewell) to the Fenians.

LV. *ǵomoi builleac*: With *builleac* ‘of the blows,’ compare *béimeannaic* in *balair béimeannaic*, or *balair na mbéimeann*=‘*Balar of the Blows*’ of ancient legend: also *luǵaio lám-ǵaia lonn-béimeannaic*=*Long-armed Lughaidh of the Mighty Blows* (*Óíde Clomne* *lii.*).

Ʋomom—here used as a proper name—is of course the same as Ʋomomac generally anglicised ‘Fomorian.’ It is commonly explained to mean a sea-rover, a pirate, as if from Ʋo *near* or *at* and muin the sea. But the word is often understood simply to mean a *giant* as, Clocán na bƲomomac=the Giants’ Causeway: *famhair* the Scottish form of the word is always understood to mean a *giant*: Ʋomom is spoken of in the Ʋaoi as a Ʋacac (giant) and Ʋear móm (big man): and lastly the word is often found in old writings with the second o marked long (Ʋomóm) from all which it appears that the word rather means Ʋo-móm, *i.e.*, very big (for Ʋo is sometimes intensive, representing Ʋo=good, well).

Ʋin na mBeo ‘Land of the Living,’ here spoken of as a kingdom different from Ʋin na n-Óg is according to older legends but another name for Maḡ Meall, the old Irish Elysium,—Ʋin na n-Óg itself. See *Introduction*, and also Dr. Kuno Meyer’s *Story of Bran*.

LVII. Opuim-loḡac is no doubt a place of the imagination—though there may have been places in Ireland of that name: loḡac seems for loḡacac or luḡ-acac genit. of luḡacac—‘Lughaidh’s Ridge.’

The unusual genit. Opuime (for the more reg. opiomac) is prob. intended as an internal assonance to buille-(ac) in the same line. The nom. is generally opuim, sometimes opom.

LXV. Éirt liom ḡo Ʋóil: Ʋóil is no subst. meaning ‘while’—in spite of the dictionaries—the apparent resemblance being the only reason for the statement: if it were a subst. one could say Ʋan Ʋóil as we can say Ʋan tamall, but we cannot. It is always an adj. meaning *soft* or *gentle* or *quiet*, and ḡo Ʋóil, quietly, softly.

The equivalent phrases as in *fan go méir, fan go rocair* clearly show this.

LXVIII. *Ó á tréine cáil*, seems a mixture of two different idioms—*níl laoc ó á tréine*=there is no hero with (all) his valour, *i.e.*, however valiant, in which *tréine* is a subst., *cf.*, *ó á méir, ó á fearbar*, etc. The other is *ar tréine cáil* (explained above—see Notes to St. I.) in which *tréine* is a superl. adj., and *cáil* is a noun in the accus. But *tréine* being a subst. in *ó á tréine* it could of course take a genit., as in *ó á liacht uair*=whatever number of times, however often: hence it ought to be either *ó á tréine a cáil* or *ó á tréine caile*: the corruption is probably not due to the author *Michéál Coimín*, who was a good Irish scholar as well as a poet.

LXX. *beairt aih, &c.* Hitherto translated 'load' or 'bundle' of skins—though why the giant should go to fight carrying a load of skins is not obvious: I take it to mean *dress, clothing*, as in *coirbeairt, cinnbeairt, &c.* See Vocab.

Loing-fearrao iarainn, a heavy club of iron—the usual weapon of a giant in our Irish tales. Thus was armed *Seairbán loclanna* the one-eyed giant in the story of *Diarmaid and Gráinne*.

LXXII. *Óo bámar*: here we have a solitary instance of an old perfect probably now obsolete both in Ireland and Scotland. *Bha* is used in Scotland instead of our *bhí* (was): the Scots have kept the older word, our *bí* is modern, derived (directly) from the root *bí*. We use *ba* (less correctly *buò*) as the perf. of *ir*.

LXXV. *Chuir íce ar balram*: here we have two

words almost synonymous—a frequent thing in Irish as in other languages; a pure Irish word *íce* and another *balŕam* from the Graeco-Latin *balsam-um*, whence also the Engl. *balsam* of which *balm* is an abbreviation: cup in *íce*=to embalm.

Íce here means a healing ointment or salve: was also inf. of *íaim* I heal (generally now *léigearaim*): identical with W. *iach* well, sound. Enters into several compounds, as *íoc-luib*, *íoc-lur*, both of which mean *a healing herb*, *íoc-ŕlainte* ‘cure-of-health’ all-heal, cordial, &c. Hence one of our words for *physician* *íció* (‘healer’) which has given rise to the surname *Ó h-iceaða* (*Ó h-icióe*) ‘descendant of the physician’ anglicised *O’Hickey* and *Hickey*—probably also ‘Hicks’ in some cases (in Ireland). In early writers we find *Sláin-íció* the ‘Whole-healer’ used for *Saviour*—now *Slánuig-teoir*: compare the Anglo-Saxon *Haelende* Saviour (lit. ‘Healer’) and Germ. *Heiland*.

I.XXVI. *Thógbar a lia ór a leaét*—the usual formula in our old tales to describe a burial. More fully it runs: *tógbar a lia ór a leaét, ro fearaó a cluice caointe, agus ro rŕiobaó a ainm in oŕam cŕaobh* ‘His stone was raised over his grave, his rite of mourning was performed, and his name was written in *Ogham craobh*.’ Doubtless the *cluice caointe* was dispensed with in the case of Fovor. In the *Oíre Cloinne Lir* we read of their burial; *agus ro tógbar a lia ór a leaét, ro rŕiobaó a n-anmanna Oŕaim, ro fearaó a ŕcluice caointe, agus ro rŕít neamh v’a n-anamnaib* ‘And their stone was raised over their grave, their Ogham names were written, their mourning rite was performed, and heaven was gained for their souls.’

LIA is rarely used now for a stone, but it is the word always used in the name of the famous LIA FÁIL or (so called) 'Stone of Destiny': this according to one legend is now in Westminster Abbey, but according to the very learned and critical Dr. Petrie (*Antiquities of Tara Hill*) it is to be seen on Tara Hill yet. It is not at all certain that the name means 'Stone of Destiny'—O'Donovan did not believe so; more prob. it means 'Stone of Power' or 'Strength.' The oldest name for it was FÁL or FÁL MÓR: cf. LIA FÁIL with Cloch buaída 'Stone-of-Virtue.' The old prophecy concerning it is given by Keating thus:

Cineadh Scuirt, raon an fine!
 Mun ba bheug an fáirtine—
 Mar a b-fuigis an Lia Fáil
 Oligis flaitéar do gabáil!

which may be Englished:

Scotic race, noble nation!
 —If no vain vaticination—
 Where the Lia Fáil they find
 There they law and lordship bind!

Ogham cnaobh: Many of the references to Ogham in the old tales are to the writing of *names* on headstones: as a matter of fact a large number of the existing genuine Ogham inscriptions are only names or other such brief words or notices. But there is some evidence that Ogham was used also for fuller and longer writings. See O'Donovan's *Irish Grammar* and O'Curry's *MS. Materials*. The greatest authority on Ogham writings however is the late Richard Rolt Brash, a Corkman, a member of the old Ossianic

Society and of many other archaeological bodies. His great work on the "Ogham-Inscribed Monuments of the Gael" was published in 1876 shortly after his death. Other authorities are Dr. Graves, the Protestant Bishop of Limerick, and the late Sir Samuel Ferguson. See Vocab. for Ogam.

LXXIX. *ní níl táine don grianbhean*. I was once inclined to take such words as *táine* in these constructions, as abstract substantives, which of course are often identical in form with compar. adjectives, as *áilne*, *tréine*, *taire*, *áirde*, etc. But after a wider experience I agree with my friend [the late] Mr. John Fleming—the veteran Irish scholar and critic—that they are rather comparatives, as, *ní níl meara*, *ní níl mór*, *ní níl luatha* are also found. At st. LXXVII. a similar construction is found with an adj. in the pos. degree, *ba mearaic dúinn* = *it was merry to us* = *we were merry*.

C. *í níl fhear ar mnaoi*. Here *í níl* is the usual preposition *between* but is better translated *both* "both man and woman" i.e. both men and women: at st. CXXVIII. the plu. is used *marc-fleatha mór í níl fheara gur mna* = a great cavalcade of (both) men and women. Irishmen much oftener use the word 'between' in this sense than Englishmen.

í níl in O. Ir. governed the accus. both in the sing. and plu. but afterwards the usage fluctuated, sometimes an accus. was used and sometimes a dative: even words joined by *agus* were sometimes put in different cases: *mnaoi* was orig. both accus. and dat., therefore it may be called either in this case, but as in *í níl fheara gur mna* it is plainly the accus. it is best to consider the words in both phrases as accusatives.

Διη πεσὸ θεῖς η-οιόσε(αὐ) δι θεῖς λά: 'for ten nights and ten days.' So of Oisín's fight with Fovor, we are told it lasted 'for three nights and three days.' In these phrases it is not mere accident that the nights are mentioned first—the Irish reckoned the nights as *preceding* the days, that is, the night of a particular day was the night *before* that day, not the night *after* it. This is also the Jewish custom, founded no doubt on the statement in Genesis chap. I. "Ἐσπρ ὁ ἡμέρη ἀν νόιν ἔσπρ ἀν ἡμέρη ἀν ἑῶν λά"—'And the evening and the morning formed the first day.' The ecclesiastical day also is reckoned from vespers to vespers, but the custom is not of Christian origin in Ireland, for Caesar tells us (*De Bell. Gall. Lib. VI.*) the Gauls made their days follow the night—i. e. they reckoned from sunset to sunset: the Gauls had it then as pagans, and the Italians had not. The custom of calling the days before certain feasts the *nights* of those feasts as Οἱόσε Νοῦλας Christmas Eve, but lit. 'Christmas night,' Οἱόσε Χάρσα Easter Eve, Holy Saturday, Οἱόσε Σαῖννα, November Eve, All Hallows' Eve, &c., is a relic of this old observance.

CVIII. πλύρ na mban: πλύρ here is a synonym for the Ir. bláç or pcoç a flower or blossom. It is also used for *flour*—that is, the *flower* or finest part of meal. In the last century, 'flower' was the English spelling in both senses. Dr. O'Brien in his Ir. Dictionary does not give πλύρ in the sense of a *flower* but only in the sense of *flour* (of meal) and thought it was for 'pulúp' from Lat. *pulver-* (*pulvis*) dust. But there is no doubt he was mistaken, the word has existed in both senses for some centuries in Irish, and is a loan from Norm. French *fleur* just as the Eng. *flower* or *flour* is. So in

Welsh, *blawd* has both meanings: Mac Fírbis used *blát* in the sense of 'flour' as well as 'flower.' For the change of *f* to *p*—mostly in foreign words—we may cite *Francis* to *Ṗṛoinṛiag*, *Philip* (*Filip*) to *Ṗilib*, *firkin* to *pṛicín*, etc.

CXXIV—V. Ṯá ḃpázainn-re, etc. These two stanzas read like a part of the famous *tomar báig* or *Disputation* between Oisín and St. Patrick. Some versions of the *Ṭaoi Oirín* contain many stanzas of this disputation—leading one to think that perhaps a great portion of the *tomar báig* was composed by *Micheál Coimín* the author of the *Ṭaoi*, or at least re-written by him; but they have been omitted here as irrelevant and hindering the action of the tale—these two only being retained, as they are somewhat characteristic of the old and as yet but half-converted pagan.

Ṗlúipre is an obscure word to me, but is found occasionally in Munster poetry. It evidently means *plenty*, *abundance*. If we could in this case as in others suppose a prefixed *Ṗ* (rare before *l*) we might trace *lúipre* to *lóip* or *leoip* 'enough,' 'plenty' with an ending as in *Ṗaoip-re*, *Ṯaoip-re*, *tuip-re*, &c. But could it possibly be for 'flourish'?

CXXVIII. *maṛc-ṛlúaḡ mór ioir ṛeapa ṡur mná*: Perhaps a procession of pilgrims going to some shrine, whose appearance would be passing strange to Oisín.

CXXXV. *Ap Alṁain euṫtaḡ*: What I have called 'Alvin' is generally more corruptly called 'Allen'—the hill of 'Allen' in Kildare, whence the Bog of 'Allen' also takes its English name. On this hill Finn had his most famous fortress or palace. If the Irish spelling is to be changed at all, I certainly pre-

fer *Alvin* to 'Allen,' and in some editions of Moore I find this is the spelling he used, *e.g.*, "The wine-cup is circling in *Alvin's* Hall," whilst other editions actually print the *mh*—'Almhin.' The hero of Moore's song is of course Finn, but the poet puts him very far forward in the centuries, or puts the Danes very far back. *Almáin* (*Almúin*) is also found as a nom. making genit. *Almaíne*.

Leathan-Laigean=of broad Leinster. But *Laigean* is strictly (or was originally) a genit.-plu. meaning 'of the Leinstermen': nom. pl. *Laigin*, gen. pl. *Laigean*, dat. pl. *Laiginib* (and formerly acc. pl. *Laighe* for ancient *Laigiu*). *Laighean* however, or *Lagen* (old form, whence the Latinised *Lagenia*) must also orig. have been a nom. sing. meaning 'Leinsterman'; it is said to have meant at first a *lancer* or *lance-bearer*. An older name for the Leinstermen was *Galíán*, also spelt *Galíon* and *Galíon*: this name has no (etymological) connection with *Laigin*, though *Galíon* may mean *Galíon* the 'javelin-host' or people, and may either be a synonym for *Laigin* or may denote an earlier and different race. *Laigheac* is now a Leinsterman, nom. pl. *Laiginig*, dat. pl. *Laigheacáib*.

CXXXIX. *Gleann-na-rmól*: Believed to be the *Gleann-na-smól* or "Thrushes' Glen" near Dublin—otherwise 'Glenasmole' "a fine valley near Tallaght, Dublin, where the river Dodder rises" (Joyce's *Names of Places*, Vol. I.) *Smól* the thrush, throistle, or mavis; now more generally *rmóla* or *rmólin*, and for the change, compare *naorac* (a snipe) and *traonac* (a corn-crake) with the older and simpler *naorc* and *traon*. The correct name is probably *Gleann-na-rmól* 'Glen of the Thrushes' rather than *Gleann-an-rmóil* 'Glen-of-the-Thrush.'

There are but few places mentioned in the *Uaon*: *Loch Lein* in Kerry, the scene of the hunt and of the first appearance of Niamh, *Róimh* (Rome), the shadowy *Druim-loghach*—somewhere no doubt on the borders of *Tír na nÓg*—(*Cúigeadh*) *Laighean*, Finn's province, *Almha* 'Allen' his chief residence, in Kildare, *Gabhra* in Meath, and *Gleann-na-smól* the scene of the catastrophe to Oisín—these are all. Doubtless some archæologists would think the poem 'very poor in topography.'

Τρί ceuo ρεαρ. It is curious how often the number *three* is mentioned in this and other Irish tales. The only other numerals occurring here are *aeon* (one) *ρεαετ* (seven) *veic* (ten) and the substantives *oír* (a couple) *caogā* fifty, *ceuo* a hundred, and *míle* a thousand. If a particularly gallant feat is done, the Fenians give *three* shouts of joy (τρί ζάρετα ζυunn) or of triumph (μαοιote); if anything sad occurs, they give *three* cries of grief (τρί ζάρετα ζυil, no cumavò); Oisín's fight with Fovor lasted *three* nights and *three* days, *thrice* fifty warriors come out as a guard of honour to meet Oisín and Niamh, Oisín had *three* children in *Tír na nÓg*, Niamh gives Oisín *three* warnings, *three* hundred men were struggling with the great flag-stone, and on coming back to Erin, Oisín found he had been *three* hundred years in *Tír na nÓg*.

CXLVII. Ζιορετα, one of the very few Engl. words in the poem—the only others being *ρceuo* (steed), *μαίγερεαν* (maiden), and perhaps *πέιπρε* (perch), and *παλάρ* (palace)—none of them absolutely necessary and the last two prob. rather from Norm. French than from English. There are of course several loan-words from the Latin, as *πποinn*, *ρεαρηα*, *πιολάιτ*, *βαεαλλ*, etc., but even these are not numerous. See Vocabulary.

ΓΟΛΟΙΡ.

[Some of the easier and more ordinary words are omitted, and generally only the meanings required or sanctioned by the text are given. The numbers refer to the lines in the Irish poem. For proper names see the Notes.]

Ἀόβαν, m., cause, reason, motive : ní ζαν ἀόβαν, not without cause, l. 81.

Ἀζ, m., success, good luck, good fortune ; triumph, victory : gen. sing. ἀζ, now more generally ἀζα : Ορσαν ἀζ (gen. pl.) Oscar of victories, victorious or valiant Oscar : also Οἰρὶν ἀζ, Πῖονν ἀζ, &c. [allied to Lat. *aug-eo*, *aug-mentum*, Gr. *aux-áno*, Eng. *eke* (increase), whence it appears ζ (not ς) is the radical consonant : ζο παῖδ ἀν τ-ἀζ οἶτ, 'may the luck be on you '=good luck to you.]

Ἀζαῖρ, f., face, front : ἐζαμαρ ἀν n-αζαῖρ.....ῖρα, ll. 189, 190, we gave (or turned) our face to the west : gen. sing. and nom. pl. αζτε : ταβαῖρε αζτε ἀν ἀν τρευν-ἡνν, turning his face to the strong sea, 159 : οὐλ ἀν αζαῖρ = to go forward, to advance : οὐλ ἡν αζαῖρ, κυρ ἡν αζαῖρ, to go against, oppose.

Ἀἰνε, Ἀἰλλε, (1) adj. compar. of ἀλαινν, beautiful, lovely : ἀρ ἀἰνε ζηαιο, who is most lovely of countenance : (2) abst. noun fem. beauty, brightness, loveliness. See ἀλαινν.

Ἀνν, m., a name ; g. sing ἀννα, nom. pl. ἀννanna, less

freq. *ainmne*, as at ll. 419, 425. (Prob. for *aitnim* = *agnomen*: cf. *aitne*, knowledge.)

Ainnir, f. (gen. *ainnir*), a maid, maiden, young woman: once only, ll. 201, 202, *so concamar ainnir ós*, we saw a young maid: *bean ós*, *ós bean*, *inḡean*, *ós*, *maḡvean*, *bpuinneall*, all occur in *laoi Oirín* as synonyms. (Also spelt *ainoir* and *ainvear* in the nom., O. Ir. *ainveir*: Sometimes mis-spelt *ainfir*, confounding it with a diff. word *infir*. Probably contains the O. Ir. *veir* or *vear*, a daughter. See Cormac's Glossary, also O'Clery's).

Air, prep. (1) by: *rus re oim air láim*, he took me by the hand, 377: *air air nó air eigeán*, by consent or by force=willingly or unwillingly: *air fáo* =by length, in length: (2) through, *air fuo an t-raoḡail*, l. 270, through the length of the world, throughout the world: 443, *air eagal náir téaact ouit*, through fear there might not be a return for thee: *air fearo trí n-oiróe* through a space of (=during or for) three nights, 285. [Sometimes written *ar* and wrongly confounded with *ar* (1) and *ar* (2) below: orig. form *er* found often in *leabair bpeac* as, *er fearo nó mír*, for a period of nine months (Atkinson's Homilies from *leabair bpeac*). Is identical with O. Ir. intensive *er*- now *ir*-, *ear*- and *ur*- as in *ir-íreal*=very humble: *ear-ḡabáil*=thorough taking=arrest, *ur-ḡánna*=very ugly: is the Lat. *per* in all its senses, with usual loss of initial *p*; and Eng. *for* in phrases like '*for* twenty years,' '*cried for* joy.']

Áir, *n.*, (1) a point of the compass, quarter, direction, part of the heavens: twice in this poem, l. 326 'S gur éirigh gaoth in gac aon áir, till rose the wind in every direction; and at 506 o'feuchar in gac uile áir: ceithre h-áiríoe an domhain, the four cardinal points: gen. sing. áiríoe, gen. pl. áir: (2) a point, end, limit, ceithre h-áiríoe na cruinne, the four ends of the earth, the utmost limits of: (3) a place, spot, ar áir=on the spot, present. (O. Ir. áirt, Scot. *airt* and *airth* from the Gaelic.)

Áir, *f.*, notice, esteem, honour: only once, 596, gan bfuil. gan meamair gan áir, without strength or memory or honour: uine gan áir, a person without distinction, an unnoticed, unhonoured person. Prob. identical with áiríoe, height, eminence: *cf.* moill (delay) for moille, also other abstracts like tréin, cruaisg for tréine, cruaisge, etc.

Áiríoe, *adj.*, compar. (and superl.) of áir, *q.v.*

Áirgeas, *m.*, silver: flearc airgí, a branch or wreath of silver: airgeas agus ór, silver and gold: also written airgí, but the 10 forms of such words—airgí, maítor, éigíon, léigíon, etc.—were strictly *datives*, though in later times they have become confounded: so also uon fíor (to the man) was said rather than uon fear: cionn (a *dat.* of ceann) is preserved in a few phrases, oe cionn=on account, ór cionn=overhead: (O. Ir. árcat, árgat.)

Áir, *noun sing.* (perh. *fem.*), the back: only in phrase tar air=back, on return: uil tar air=to go back,

teaċt tap aip=to come back. [Aip meaning *side*, does not occur in *Uaol*: this is the meaning in such phrases as *le h-aip na h-abann*, by the side of the river: *le h-aip na o-tonnta nglómac ngéimneac ngarís*, beside the roaring, raging, warring waves (Mac Hale's *Iliad*.)] Requires poss. pron. when the agent is expressed, as l. 448, *ar pillfeao rlan tap m' aip*. Sometimes the possessive is omitted as at l. 104, *go mgeam tap aip*—for '*tap áir n-aip*,'—'till we come back,' but this is irregular and the abbrev. is probably only for metre's sake.

Áitpeab, m., a dwelling, residence habitation: only at l. 551, *ní maib don áitpeab 'maib an Fhiann*, *there was no dwelling-place where the Fenians had been*. (For *ao-tpeab* from *tppeab*=house: so Welsh *athref*, mansion, from *tref*, house.)

Áitpúr, inf. and imperat. of *aitpúrim*=I relate, recount, recite, tell; usually in the imperat., as at line 3, *aitpúr dúinn anoir san máirís*, '*tell us now without grieving*,' and so elsewhere: once in infin. 527, *naċ léir linn áitpúr dúit go ríor*, *that we don't think easy to tell thee of, in truth*: once in pres. passive, l. 501, *ní h-aitpúrtear ár rceul go beaċt*, *our tale is not told minutely*: *maí o'aitpúr re í*, as he related it.

Álainn, adj., beautiful, bright, lovely: *ingean álainn*, a lovely daughter, *tír bpeaġ, álainn*, a fine, lovely country. Compar. *áilne* or *áille*. (From *áil*=brightness, pleasure.)

Amáic, m. (1) the sight, *ar m' amáic!* *out of my sight!* *amáic ġpéine*, *a sight or glimpse of the sun*; *ar*

ἀμαρὶς λαοί, *at the sight or appearance of day*:
 (2) inf. of ἀμαρὶς-αἶμ, I look at, gaze at, ἀρ
 ἀμαρὶς οὐρανῷ=on seeing the figure: 45 ἀμαρὶς
 να νεύ, gazing at the clouds.

ἀν-, prep., meaning *from*—used only in certain phrases,
 ἀν-ὑπὸ, from above=down, ἀν-ὑπὸ from below=
 up (hither), ἀν-ὑπὸ from the west, ἀν-ὑπὸ from the
 east, ἀν-ὑπὸ from yonder=to this side, ἀν-ὑπὸ (for
 ἀν-ὑπὸ) from this side=thither, ἀν-ὑπὸ from the
 south, ἀν-ὑπὸ (i.e. ἀν-ὑπὸ) from the north,
 and ἀν-ὑπὸ (ἀν-ὑπὸ) from afar: l. 82, ὅς ἐστιν
 ἀν-ὑπὸ ἀν-ὑπὸ I have come from afar, also ἀν-ὑπὸ
 l. 62, ὅς ἐστιν ἀν-ὑπὸ ἀν-ὑπὸ ἀν-ὑπὸ=thy coming
 over the sea from afar. (Quite a different word
 from ἀν-ὑπὸ=in. As ἀν-ὑπὸ and ἀν-ὑπὸ have both
 lost initial ρ, so this ἀν- may be for ῥαν, which
 would be identical with the Welsh *han* in *han-of*
 from me, *han-of* from thee, &c. The word would
 thus be allied to ῥαν=apart, different, ῥαν-ῥαν
 now ῥαν-ῥαν: Eng. *sun-* in *sunder*.)

ἀν-ὑπὸ, m., a storm, tempest: only once in text, l. 331,
 ὅς ἐστιν ἀν-ὑπὸ ἀν-ὑπὸ=*the storm abated*.

ἀν-ὑπὸ, adv., now: med. Ir. ἀν-ὑπὸ, O. Ir. ἀν-ὑπὸ=ἀν-ὑπὸ
 ὅς ἐστιν ἀν-ὑπὸ, i.e. this time.

ἀν-ὑπὸ, adj., delightful, lovely, charming: ἀν-ὑπὸ
 ἀν-ὑπὸ=the most lovely land: l. 177, 'S ἰομὸς
 ἰομὸς ἀν-ὑπὸ=many is the delightful day: comp. and
 superl. ἀν-ὑπὸ, 'S ἰομὸς ἀν-ὑπὸ, *it is the land*
that is most delightful. (From ἀν-ὑπὸ, O. Ir. ἀν-ὑπὸ=
 beauty, fairness.) For ending compare ἰομὸς ἀν-ὑπὸ
 from ἰομὸς, brightness, pleasure.

Δοῖβnear, m. (genit., -ῖr or -eara), delight, joy : love-
liness : occurs twice—l. 142, ar δοῖβnear eile, and
l. 385, níl δοῖβnear ann=there is no delight.

Δοῖrve, adj., compar., of árv, q.v.

Δon or aen, (1) adj., one, single : ζαc Δon árv=each
single point, every quarter. Aspirates foll. cons.,
as Δon bean, Δon capall, except o or t, as Δon
oume, Δon tír, and r which it eclipses with t, as
Δon t-razart : (b) sometimes indef. like the Eng.
a or an, as Δon macaom mna=a youthful maiden
(c) any, nírv Δontuígear miam 'o'aen-ferar, 87, I
have never accepted any man : (2) pron., ζαc Δon
oioð=each one of them, Δon eile ven fhéinn=
any other of the Fenians : gen. Δoin.

Δonta, abstr. nf. unity, harmony : accord, consent,
permission : pe h-Δonta niam, by consent of
Niamh : le h-Δonta an rí, by the king's per-
mission.

Δontuígm, v. intr., I consent, permit, agree to : nírv
Δontuígear 'o'aen-ferar=I have never consented
to (accept) any man, 87.

Ar, (1) prep., on, upon, over, in, amongst, of, concern-
ing : (a) *on*, coróin ríogða ar a ceann=a royal
crown upon her head : ar muin an eic=on the
back of the steed : ar lár=on the ground=fallen :
(b) *over*, as ruðal ar bárr na o-tonn=going
over the surface of the waves : luaithe na ζaoð
mhárta ar óruim rléib', swifter than a March
wind over a mountain's ridge : Rí ar Thír na
n-Óg=king over the Land of Youth : (c) *in*, ar
bí, in the world, at all : ar neam=in heaven : an

moð, *ar* nó^r=in a manner. Often with verbals (or so-called ' participles,') *ar* cno^ocað=hanging, *ar* léim=leaping, *ar* lú^t=in motion, *ar* la^rað flaming, burning, *ar* ru^bal=going; (*d*) in, amongst, *ar* uimⁱ na naom=amongst the number of the saints, *ar* flua^g na maⁱb=amongst the host of the dead=amongst the departed, so ga^rceað *ar* an b⁻féinn, l. 186, thy deeds of valour when amongst the Fenians: (*e*) of, *ar* ða^t an óⁱn=of the colour of gold, *ar* ða^t na g⁻caor, etc., (*f*) on, about, concerning: very often, as at l. 528, *ar* eu^ttaib fhinn *ar* *ar* an b⁻féinn, about the deeds of Finn and the Fenians (must be distinguished from *ar*, above given and the following *ar*; usually said to represent the O. Ir. *for*=on, upon, over—but this is only partly true. Both words existed in O. Irish, with closely allied meanings—both exist in Welsh *ar* and *gwor* or *gor*: the Breton *ar* in Ar-vor (on-the-sea)=Armorica, is very ancient. It is either allied to Lat. *ad* (which sometimes took the form *ar*) or is the Celtic analogue of Grk. *para*, on, by, near, with loss of initial p.)

Ar, (2) prep., before, for, against, of, from: (*a*) before to⁻ra^c o⁻fá^gail *ar* ðuine=to get place (or mention) before another, to get precedence of another: *ar* ceann, *ar* a^gað, before the face: *ar* mo beula=before my lips, before me: (*b*) for, gⁱuð oⁱm=pray for me, *ar* so ra^cá^t=for thy sake, *ar* ron=for the sake, *ar* gⁱuáð O^e=for the love of God, (*c*) against (from the idea of *before*: cf. Lat. *ante*, Gr. *anti*): *ar* lo^rcað, against burning, *ar* nim=against poison,

olc vo òéanam ar=to do evil against; na ceil
 oim vo rceul, do not hide (against, i.e.) from me
 thy story: (*d*) of, from, v'iarhar ceao ar an Rí, *g*,
 I asked leave (before, i.e.) of the king. (This is
 the true representative of the Latin *pro* the Eng.
for in such phrases as '*for* his friend,' 'for native
 land,' and is the root of oim, the front, the east,
 oircear, a border, a coast. the east. O. Ir. airtir,
 airtir).

Arion, phrase sometimes adjectival, sometimes ad-
 verbial, sometimes pronominal: =ar (1) + aon=in
 one=together: sometimes equals *both*, l. 149, ar
 muin an eic éuaðmar arion, on the steed's back
 we went away together, or both of us went away.

Árro, adj. (1) high, lofty—of hills, trees, houses, &c. This
 sense does not occur in this work. (2) figur.
 great, noble, distinguished, as, l. 80 'ra lúact
 flait árro atá fán ngréin, 85 mac m'g asur árro.
 flait: compar. árróe, l. 356 vo b'árróe cáil, also
 aoiróe as at l. 67: (3) of the voice, high, loud—
 does not occur here as an adj.

Arro, m., loudness, publicity—only in the phrase ór
 árro=over loudness, *i.e.*, with loudness: (1) aloud,
 vo léig trí gnúra ar ór árro, l. 156: 'ra ouðairt
 ré ve gút ór árro, 558: (2) in public, as l. 6, gúo
 voilb liom a luao ór árro. Sometimes found with
 prep. as before it, as ór árro, 's ór árro, med. Ir.
 'c ór árro: so ór íreál, in secret, privately, as ór
 íreál, 's ór íreál.

Arum, m., a weapon: ní maib v'arum aige áct=he had
 no other weapon but: gen. sing. and nom. pl.,

αἰμ: gen. plu. in l. 406, α Οἰρίν οἶμ na n-αἰμ
n-άμ, 'of the weapons of slaughters,' also l. 428, na
n-αἰμ νῆλις, 'of the cunning (sure) weapons.'
[Lat. *arma*, Eng. *arm* (of the body), W. *arf*, Engl.
arrow (from Welsh).]

Αἰμ-ἄρυστος, adj., weapon-hard, *i.e.*, of the hard, well-tempered weapons.

Αἰμῆτα, p. p. of αἰμ-αἰμ=I arm: αἰμῆτα, ἐντοτε=armed and accoutred.

Ἄρ (1), verb: rel. form of ἦρ, q. v. The two forms are often confounded and the rel. form often unnecessarily written ὄρ after the noun ní a thing, and before a compar. as, níορ μό for ní ἄρ μό=a thing which is more, *i.e.*, something more, something greater.

Ἄρ (2), prep. out of, from: πάιννε οἶμ.....ἄρ ῥαδ ὀυαλ
burðe=a ringlet of gold from each yellow tress,
ll. 32, 33: ἄρ ἄρ neuλ=out of our slumber, 310:
ἄρ ἀν ῥ-ερυσθ-ῆάρ, 'out of this difficulty,' 560.

Ἄρ (3), prep.-pron. Out of him, from him, 3rd s. masc. of ἄραμ: only once—l. 156, ὅο λέις τῆ
ῥνύρα ἄρ='let three neighs out of him.' Ἄρ has lost all trace of the pron. and is identical in form with the prep., thus diff. from most of the other compd. prons., as λειρ, τῆίς, παοί, αἶρ and even ὅό and ὅέ (where the lengthened vowel denotes the pronoun.)

Ἄρ (4), conj., and: very often—ῥλεαθ ἄρ ῥευρτα, etc.
Wrongly spelt ἄρ for it is a diff. word from ἄγυρ:
is the λεαθνυῖαθ or broadening of ἦρ an old conj.=
and: often abbrev. ῥ esp. at comm. of a line.

Ἀτᾶρ, m., a father : (1) lit. ἀνννε μ'Ἀτᾶρ ἀρ μο'οείζ-
νιc=the names of my father and of my good son :
(2) fig. as a relig. title, as in 466, Ἀτᾶρ ὁρo= fathers of orders.

Ἰαῶλλ, f., a pastoral staff, crosier : ἁ φᾶσῳαῖc να μβα-
ῶλλ μ-βάν, of the white, i.e., silver—crosiers,
l. 402. Generally feminine, gen. sing., βαῶλα, να
βαῶλα, but sometimes masc. (From L. *baculus*.)

Ἰαινιμ, v. (1) trans., I cut : ῶο Ἰαινεαρ ἁ ἔανν ῶέ, I
cut his head off : (2) intrans., in 3rd pers., to
happen, occur : ἀν λευν ῶο Ἰαιν ῶόιῃ, 520, the
misfortune that happened to them. Other words
in this sense are τάρλοῶ (ῶο, ἀρ, on) τεανζῳάιλ
(le) ιμῑεᾶῑτ (ἀρ, on) τεᾶῑτ (ἀρ, on), etc.

Ἰαινῳόζαν, f., (genit. Ἰαινῳόζνα) a queen : the usual
word now. The older word ῳόζαν—O. Ir. ῳόζαν—
is confined to poetry and occurs often in this poem :
in later times also a *princess* or any lady of high
rank, like the Welsh *rhian*. Ἰαινῳόζαν is of
course a double feminine. Words like Ἰαινῳόζαν,
Ἰαινῳέζαῖνα Ἰαινῳᾶῖλα, Ἰαινῳῳᾶῖβα, etc., where
the first syllable is attributive and indeclinable
must be distinguished from words like Ἰαιν-ῳόε,
Ἰαιν-ῳᾶοιντε, and even Ἰαιν ῳῳζ (a king's wife),
Ἰαιν ἀν ῳᾶῖλα (the earl's wife), where the first
word is the declinable part and the second is
(fixed) in the genitive. See ῳόζαν and ῳῳῑἸαιν.

Ἰαλλ, m. (1) a limb, member, as at l. 91, νί ῳᾶῖḃ Ἰαλλ
ῳόομ ναῑ ῳᾶῖḃ ι νζῳᾶῑḃ : (2) a spot, a place : l. 373,
ᾶζ τεᾶῑτ ῳόῖḃ ινle ἀρ ᾶον Ἰαλλ 'into one place' :

ar ball=presently, just now : ar an m ball=on the spot.

bán, (1) adj., white : ar cael-eac bán, on a graceful white steed : said of paper, flour, bread, milk, horses., etc., sometimes also of the complexion, but is not so *bright* a white as geal, q.v. Sometimes equal to the Eng. *blank*, i.e., empty, unoccupied, unfurnished, hence (2) n., masc., an untilled field, a green field, a lea : at ll. 474, 588, used for the *ground* in general. Dimins. báinreac, bánóg, báinín.

baot, adj., foolish, vain, l. 185.

beact, adj., precise, exact, minute : ní h-aicmirear go beact, it is not told (=we need not tell it) fully or in detail.

bean, f. (1) a woman, (2) a wife : gen. sing. mná, dat. mnaoi, but uninflected in l. 316, ní b'áire von şmanbean, none the less was the sunny maiden : iorí fear dşur mnaoi=both man and woman, nom. and accus. pl. mná, gen. pl. ban, dat. mnáib.

beannaict, f., (1) a blessing (2) a salutation, greeting : kind wish, compliment. Only once here—l. 233, beir buair d'ar beannaict, 'take triumph and blessing'—a well-known phrase equal to "I rejoice with you," "I congratulate you." (From Lat. *benedictio*, O. Ir. benoact.)

beannuigim, v. (1) trans. I bless—with accus., a phar-maic vo beannuig éire, 'O Patrick who hast blessed Erin'—but not in this sense in poem : (2) intrans. I greet, salute, with prep. vo : l. 281, ní beannuig

ré úúinn=he did not greet us : l. 513, ro beañ-
nuig fiaó uam go caoin, they greeted me kindly.

beap (1) noun, masc. (a) a load, what is *borne*, from
beip=*bear* as beap rlat, a bundle of rods—this
meaning does not occur in laoí Oirín (b) dress,
clothing, what is *worn*, l. 279, beap aip oe époi-
cnió fiaó, clothing on him of skins of deer :
cf. cinnbeap=headgear, coirbeap=leg-covering,
greaves.

beap (2) noun, fem., as at l. 573, ip náipeac an beap
anoip le fiaó, where the word has been translated
'deed' from beip=bring, produce : but more prob.
it means *word, saying*—like bpeic, word, sentence
from beip (in a-baip)=say : 'It is a shameful *word*
to say.'

béim, f., a blow, a stroke : l. 134, cloróeam cinn-óip ap
clipte béim, a gold-hilted sword that is most shrewd
of stroke : adj., béimeannaó=builleac, q. v.

beipum, irreg. v., trans. and intrans. : does not often
occur : (1) trans. I take—only once and that in the
imperat., l. 233, beip buaíó ap beannaót (see beañ-
naót : (2) intrans. with ap *on or over*, I take hold
of, seize upon : three times in the perf. 93, 376,
582 : once at l. 578 in conditional béapfaó ap an
liaó, he would take hold of the flag.

(To) bheipum, irreg. v., trans.—always has the initial
b aspirated like éipim, geipim and gnim (or gnóim)
—even in the passive : (1) I give : uultao ní
béapfaó, refusal I will not give, l. 145 : l. 271, ro
béapfaó comrac, who would give battle : l. 419
taóbaip uam a n-aínmne, give me their names : at

138 the perf. passive, *nað* *o* *tu* *gað* *for* *oo* *neac* *fa* *n* *ngnem*, that has never been given, etc. (2) I give or turn *as* *taðair* *aigte*, giving (or turning) the face, so l. 189, *oo* *tu* *ga* *ma* *ai* *ai* *g-cúl*=we turned our back: (3) I bring, bring away, l. 227, *tu* *fo* *mo* *builleac* (whom) Fovor brought (hither): (4) I give as an oath, I swear by: l. 267, *oo* *beim* *ouit* *mo* *lám* not 'I give thee my hand,' but 'I swear (to thee) by my hand.' Imperat. *taðair* is for *oa*-*ðair*=*oo*-*beim*.

beoir, f. (gen. *beorað*) a kind of rich ale said to have been introduced by the Danes: only once, at l. 256, *cuirn* *oige* *bi* *lán* *oe* *beoir*, drinking horns that were full of *beoir*. (From the Norse *bjor*, allied to Germ. *bier* and Engl. *beer*: perhaps Fovor was a Danish pirate).

beol, *beol*, m., the mouth: orig. the lip, and *béla*=the lips=the mouth: hence the old exp., l. 150, *ai* *mo* *beula*=before my lips, i.e., before my face, *beol* and genit. *beoil* (for *béil*) are used for assonance, as at l. 28, 'S *ai* *binne* *beol* *ná* *ceol* *na* *n-eun*, and sweeter of voice than music of birds.

biað, m., food: irreg. genit. *bið*: only once, l. 255, *mpán* *bið*=abundance of food. (Welsh *bwyd*: allied prob. to *beir*=being, *bið*=life, and *beata*=*life* and *food*.)

binn, adj., sweet, melodious, musical—said of the voice, of music, of poetry, etc. *ir* *binn* *liom* *bma* *ara* *oo* *beoil*=sweet to me the words of thy mouth: *as* *ei* *grib* *binne*, *mlre* *ga* *oeal*, with the sweet musical bards of the Gael. l. 526.

βλάο, m., fame, renown: οο ρααμαρ βλάο, I have won fame, 59. (Prob. same as μολαο, praise).

βλάτ, m., (genit. βλάτα and βλάιτ): (1) a flower, blossom: l. 107, λε τομαο αρ βλάτ, with fruit and blossom: (2) bloom, freshness, pá lán-βλάτ=in full bloom: genit. βλάτα or βλάιτ. often used adjectively in this sense, α ινγεαν βλάιτ=O blooming maid (maid of bloom). W. *blawd*, Eng. *blossom*, Lat. *flos*.

βλάτ, adj. (1) smooth, polished, páλαρ ζμανμαρ, γεαλ, υττ-βλάτ 'smooth-fronted:' perh. also in other places, as α ρίοζαν βλάτ, O smooth-skinned (or bright-faced?) queen: (2) warm, λεαβα βλάτ, a warm bed (S. ó Coileáin), lá βλάτ=a warm day—in this sense obsolete in some parts of Ireland, perhaps under the influence of βρεάς, but preserved in the North and in Scotland, βλάτ=warm, τειτ=hot, υττ-βλάτ may mean warm-fronted, cf. ζμανμαρ in the same line. (A different word from βλάτ, a flower: sometimes spelt βλάο: allied to Eng. *flat* and Gr. *platys*, and perhaps in sense (2), to Lat. *blandus*.)

βμαον, m., a drop—as of water, milk, blood, etc.: βμαον αν ορυττ(α), a drop of dew, 36.

βματ, m. (1) a cloth or outer covering of any kind, βματ ραιρινγ αζ φολαδ αν ρτείο-ειδ: (2) a mantle, cloak, ceuo βματ ρρόιλ—a hundred satin mantles. (Same as beapτ (1) what is *borne* or *worn*. Welsh and prov. Engl. *brat*, a cloth, apron, pinafore).

βρεάς, adj. (1) fine, bright, splendid: (2) beautiful, pleasing, (3) good, excellent, admirable; generally

of the appearance, but also of the taste, smell, music, poetry, etc. Comparat. *bpeaḡa* and *bpeaḡ-čā* : allied to O. Ir. *bpeo*=fire, and to Engl. *bright*.

ḡḡačāḡ, m. (formerly fem.) a word : *īḡ ḡinn liom ḡḡačāḡ ḡo ḡeoīl*, sweet to me the words of thy mouth.

ḡḡḡ, f., strength, power, virtue, potency, efficacy : *ḡan ḡḡḡ, ḡan ḡeāmāḡ*=without (bodily) strength or memory. (Allied to Eng. *work*, and Gr. *erg-on* for 'verg-on.'

ḡḡḡm, v. trans. and intrans. (1) trans. I break, physically or morally : *ḡā mḡḡḡḡnn iāḡ*, if I should break them, i.e., the *ḡeāḡa* : (2) intrans. *ḡo ḡḡḡ ḡḡḡḡḡ ḡḡ*=the golden girth broke.

ḡḡḡḡḡ, m. (1) the breast, *ḡḡḡ ḡḡḡḡ ḡ ḡḡḡḡḡ*, 167 : (2) a brink, limit, *ḡo ḡḡḡḡḡ (nó ḡḡḡḡḡ) an ḡḡāčā*=till the verge of judgment : (3) a swelling wave, a billow, as at 192, *ḡo liōn 'na ḡḡḡḡḡḡḡḡ*, which filled (up) in billows.

ḡḡḡn, m., grief, sorrow : *ḡcūḡ ḡe ḡo ḡḡḡn*, leave off thy sorrowing : *mō ḡḡḡn!* my grief! *mavrone!* (Allied to Engl. *mourn*).

ḡḡḡḡ, m., genit. *ḡḡḡḡ* : a palace, a great house, hall, mansion. See *ḡḡḡḡ-ḡḡḡḡ*.

ḡḡḡḡḡḡḡ, p. p. of *ḡḡḡḡḡm*, I bruise, crush : *ḡḡḡḡḡḡḡ*=bruised, battered.

ḡḡḡḡḡḡḡ, f., a maid, young woman : only at l. 371, *čāḡa ḡḡḡḡḡḡḡ mīlḡ, cōḡm*=fifty sweet, modest maidens.

ḡuāḡāč, adj., victorious, conquering : once, *ḡ Oḡḡḡ*

ḡaḡḡ, many of them lost their wits : ṽo ḡaḡḡleap
ḡaḡḡḡ mo ḡḡḡ, 593, I lost the sight of my eyes.

Caḡḡleán, m., a castle : dim. of caḡḡeal=a stone wall,
stone enclosure.

Caḡḡeam, verbal n. masc.—decay, wearing out—infin.
of caḡḡim.

Caḡḡim, v. trans. (1) I eat, consume, take : l. 257, an
ḡḡáḡ ḡaḡḡeamap ḡḡ ḡáḡḡ bḡḡ, when we had taken
enough of food : (2) I spend, pass (of time) l. 433,
ṽo ḡaḡḡeap ḡḡéḡḡḡe ḡaḡa cḡan, I spent a long
lasting period : (3) I wear out or consume (some-
thing) : only in inf., ní ḡaḡaḡḡ caḡḡeam opḡ ḡe ṽ'
ḡé—decay shall not come to thee with time.

Caḡḡa, adj., stout, strong, valiant : once only, a Oḡḡḡ
ḡaḡḡa, l. 379.

Caḡḡa, n. m., fifty : genit. caḡḡaḡ, dat. caḡḡaḡ, nom.
pl. caḡḡaḡ : caḡḡa bḡḡḡḡeall, fifty (of) maids :
ḡḡ caḡḡaḡ ḡaḡḡ=three fifties of warriors.

Caḡḡ, inf. of caḡḡḡim, I weep : only in phrases ná bí
(aḡ) caḡḡ, do not be weeping, do not weep : and
ḡan ḡáḡ, ḡan ḡaḡḡ, without sorrow, without weep-
ing. Also written caḡḡḡ.

Caḡḡm : adj. (1) fair, bright, lovely : ḡolḡ a caḡḡm-ḡḡḡḡ
ḡḡḡ, the hair of her bright head of gold : (2) gentle,
mild, kind—in this sense frequent.

Caḡḡm, adj., fair, handsome, amiable : ḡḡḡean ḡaḡḡm, a
fair daughter. Enters into many names and sur-
names, as ó Caḡḡm='O'Keeffe,' ó Caḡḡmáḡ, angl.
'Cavan' and 'Cavin' : and Caḡḡmḡḡḡ='Fair-
son,' angl. 'Kevin.'

Ḳαορ, m. (1) *fire*: more strictly, a flame, flash, καορ τεμτιζε=a flash of lightning: this meaning does not occur in poem. (2) from its redness—a *berry*: καορια καοριτ αιιν=quicken berries: αι ρι οατ να ḡ-καορ, of the colour of berries. (The first meaning is prob. the orig. one, and the word itself is no doubt identical with the Grk. *pyr* and the Engl. *fire*: cf. also cúḡ, *pente* (or *pempe*) and *five*. The Lat. *púr-us* pure, and *prun-um* a plum, have also the same root (i.e., as *pyr* and *fire*).

Ḳαορια, f., a sheep: gen. sing. and pl. καοριας, dat. sing. καοριαις or καορια, nom. and acc. pl. καοριυς, dat. pl. καοριαις: here only once—ceυο καορια=a hundred (of) sheep, formerly ceυο καοριας (gen. pl.)

Ḳάρ, (1) n. masc., concern, anxiety, trouble: ḡαν Ḳάρ, ḡαν Ḳαοι, without concern, without weeping. (Seems to be a different word from the following, and is prob. pure Irish—perhaps for καοαρ from καοιρ, to weep: cf. τλάρ for τλάτάρ.)

Ḳάρ, (2) n. masc.=Lat. *casus* and Engl. *case* in some of their meanings: αιτρυρ ουίνν το Ḳάρ α βεαν, *may* be translated 'relate to us thy *case*'; but Ḳάρ here may really be the former word, and the phrase may mean 'relate to us thy *trouble*': cf. βυαοαιρτ (trouble) in Finn's earlier question, l. 64.

Ḳαραιμ, v. trans. and intrans.: here intrans., I return: twice only, 468, ḡο Ḳιρ να νοḡ ní Ḳαρραιμ, to *Tír-na-nÓg*, thou wilt not return, and 476 the condl., náς ḡκαρραιμν ḡλάν, that I should not return safe. Synonym for ḡλλιμ, τεριμ ται μ' αιρ, τιḡιμ ται μ' αιρ, etc.

Caṡaṡṡ, f. (gen. caṡṡaṡ, dat. caṡṡaṡḡ and caṡaṡṡ, nom. and acc. pl. caṡṡaṡa, dat. pl. caṡṡaṡaṡḃ, caṡaṡṡaṡḃ): (1) orig. a stone-walled enclosure, a fort, fortress: uaiṡle na caṡṡaṡ caoim' the nobles of that fair castle: (2) a city—the usual modern meaning, but does not occur in the Ṳaol, unless at l. 194, caṡṡaṡa cúṡṡeanna 'ṡ caṡṡeáin, but the context implies the older meaning—*strong places, fortresses*. (Irish name of all places called in Engl. 'Caher' or 'Cahir': Welsh *Caer*, shortened to *Car* in *Car-narvon*, *Cardiff*, *Carlisle*, etc. Lat. *castrum* prob. for *casr-um*, cf. *casa*, *casula*, *caserna*, etc.)

Caṡaolṡ, f., a chair, seat: only once—caṡaolṡ óṡṡ a chair of gold: caṡaolṡ ṡioḡṡa or ṡioḡ-ṡaṡaolṡ, a king's chair, throne: caṡaolṡ ṡocaṡṡ, an easy chair; caṡaolṡ uilleann, an arm-chair: caṡaolṡ ṡṡéce-aptṡa chair of instruction, pulpit. (Welsh, *cader*: both, no doubt, from *cathedra*, as also are the Eng. *chair*, Fr. *chaire* and *chaise*.)

Ceáṡo, m., an artificer, worker in metals—especially in the precious metals, ḡoḃa being a *smith* or worker in iron and steel: only once—le lámaṡḃ.....ṡaolṡ-ṡeáṡo, by the hands of noble craftsmen. (Now generally ceáṡoaiṡo or ṡeapṡ-céṡroe: Scot. 'caird' a tinker, from the Gaelic: instance of the degradation of words. Hence the surname 'Caird'.)

Céile, m., (1) orig. an attendant, servant, as Céile-Ṳé a servant of God, corrupted into 'Culdee:' (2) generally, a companion, comrade, partner, fellow: (3) esp. a spouse, consort, husband or wife—the only meaning it has in the poem: (4) masc. pron.

another, α *céile*=each other, τά ἑκάτ' ἄα ἀπ' α *céile*=they love each other: *le céile* with each other, together: τῆν n-α *céile* (less correctly τῆν α *céile*) 'through one another,' *i.e.* mixed up with one another, in confusion. (Welsh, *cyfaill*, a friend = *cyf-aill*=a 'co-other,' a 'co-equal'—hence prob. Ir. *céile*=co-eile.)

Ceilm, reg. v. (1) orig. I cover: (2) I hide, conceal: 71 *ná ceil opáinn anoiṛ an fáct*: 382 *ní ceilṛeao a ṛceula opct*, I will not hide its attributes from thee. *Ceoṓac* adj. foggy, misty, hazy: once only—l. 13, ἀπ' μαοῖν *ceoṓaig*, on a misty morning: from noun *ceo* *a fog*.

Ceuro, m., a hundred: always a noun in Irish, and governed the genit. plu. *ceuro ban*, *ceuro caoṛac*, etc., though now *ceuro bean*, *ceuro caoṛa* are said—after the apparent analogy of *ceuro ṛeap*, *ceuro bo*—but these words, *ṛeap* and *bó* were and really are, in gen. pl.—Nom. pl. *ceurota*. At l. 120 *ceuro ṛe cōnaib*, a hundred (of) hounds is found instead of the ord. *ceuro con* or *ceuro cú*.

Ciall, f. (1) sence, prudence, wisdom: (2) the sense, meaning or explanation of anything: l. 140, α *luac ṛo cūp i g-céill*=to put its value into an explanation, to explain or tell its value: genit. *céille* dat. *céill*.

Cian, (1) adj. (a) of space, long, widely-extended, *ṛ ṛaoa, cian atá mo cūaṛo*, long and far-extended has been my journey, l. 52: (b) of places, far-off, distant, (c) of time, long, lasting, *ṛpémṛe ṛaoa cian*, a long and lengthened period, 433.

Cian, (2) n., a long distance, a distant place: esp. in the phrase Δ ζ -cian or Δ ζ -céin from afar: gend. doubtful, prob. fem. judging from Δ ζ -céin (dat.): genit. would be céine: (2) a long time, a long period: pl. ciana. and cianta; $\tau\acute{\alpha}$ $\rho\acute{\epsilon}$ 'na ciantaib' ó ρ oin, it is ages ago.

Chíom, irreg. v. trans.: I see: also ρ éicim or ρ aicim, which is strictly the secondary or depend. form, ní ρ éicim, an β réiceann tú? chíom only once—l. 209: an oír úo éall vo chíom: perf. sing. three times— $\dot{\text{c}}\text{onna}\rho$ c 554, $\dot{\text{c}}\text{onna}\rho$ c 157, 289: pl. $\dot{\text{c}}\text{oncamar}$, (we saw) five times: $\dot{\text{c}}\text{oncamar}$ =con-ac-amar from Δ ic-im, old form of ρ éicim: $\dot{\text{c}}\text{onna}\rho$ c (a different word)=con- ρ ac from a diff. root ρ earc=*the eye*, and also imperat. *look!* Secondary or depend. forms β racar, β racamar, several times: future (sec.), three times; infin. ρ éicín, twice, 436, 515.

Cineul, m. kind, sort, quality: only once, 118, ρ e $\dot{\text{c}}\text{ineul}$ ρ oar, of costly quality.

Cionnar, adv. how? cionnar $\tau\acute{\alpha}$ tú? how are you? cionnar vo $\dot{\text{c}}\text{ua}\dot{\text{o}}\text{ar}$ ζ o τ ir na nÓ ζ ? How didst thou go to *Tir-na-nÓg*? Sometimes pronounced and written ciunnar and cunnar. (For ca ionnar = what way? Cf. ρ a'n ionnar ρ in=in that way or manner, so also, cáit=ca-áit or ca h-áit=what place? $\text{c}\rho$ euv=O. Ir. $\text{c}\rho$ ét=ca ρ ét what thing? (Wrongly expl. as 'cia nó ρ ' 'cia an nó ρ =what way?—though these phrases are used in the West.)

Cium, adj. (1) still, silent, calm: (2) mild, gentle.

Ciumair, f., brink, border, edge, bank, : ciumair na h-

abann, the river's bank or side : *ciúmair na trá* á, the edge of the shore, 154.

Clann, f. (1) orig. singular, a child, off-spring : hence Clanna *lir*, the Children of Lir : (2) collectively, children, sons, family : genit. *clainne* and *cloinne*, dat. *clainn* or *cloinn* : 62 *ciá aca dom cloinn?* which of my sons? (3) a clan, tribe : *clann Chártaigh*, the clan, tribe, or descendants of *Cártaic*, the 'MacCarthys', *Clann Diaimada*, the 'MacDermotts' : *Clanna* *ḡaeḡeal*=the Clans of the Gael=the Gael of Ireland and Scotland.

Claoirḡeán, n. masc., verbal and infin. of *claoirḡim*, (1) to crush, overpower, *ḡo bíodair ḡ'a ḡ-claoirḡeán ḡo rann*=they were being crushed miserably : (2) to put down, to subdue : *naḡ ḡclaoirḡeáḡ ceurta*, that hundreds could not subdue : also *claoirḡo* and *claoirḡeáḡ*.

Clear, m., a feat : *cleara lúta*=feats of activity or strength, athletic feats : also, a feat of skill, a trick.

Cliaḡán, m., a side : only once—*mo cliaḡán veair*=my right side.

Clirte : adj. (1) skilled, able, accomplished, *ceur laoc ar clirte* *ḡ-clearaib lúḡ*, 130, most accomplished in athletic feats : (2) of things, ingenious, shrewd, sure, *claoirḡeán ar clirte béim*, 134, a sword of the surest stroke.

Cloḡ, f., a stone : gen. *cloice*, dat. *cloic* : only in the phrases *le cloḡaib buaḡa*, with stones of price, i.e. precious stones : and *ve cloḡaib buaḡa* (made) of precious stones (Welsh, *clog*, O. Ir. sometimes

clac̃, Sc. Gael. *clach* and *clock*, Lat. *calx* and *calc-ulus*.

Cloò, m., a pressing, stamping: the stamp or cut of the features, a bean ar reáru cloò, O woman of the finest features, 54: á mala caol ba gheannta cloò, her fine-drawn eye-brow, clear-cut in shape: leabair ro cup i gcloò, to put a book to press, or printing (Prob. allied to claoirò, crush, press down.)

Cloirdeam̃, m., a sword: cloirdeam̃ cinn-óir, a gold-headed (i.e. hilted) sword. (Otherwise clairdeam̃, O. Ir. clareb, Sc., *claidheamh*, *claidheamh-mór*=great sword, 'clay-more': W. *clddyf*, Lat. *glad-ius*, prob. for **clad-ius*: cf. *clades*, slaughter.)

Clor̃, inf. of irreg. v. clorim̃ or cluinim̃, I hear: ag clor ceoil, hearing (or listening to) music: infin. also clor̃tin: only other parts occurring are forms of the perfect, see cualar̃ [allied to cluar̃, the ear, W. *clust*, Engl. *list* for *hlist*, Ir. clú, fame i.e. what is *heard* about one, etc.]

Cluo, m., a cloth, covering, coverlet: only once, leaptaca clúro=beds with covering, warm-covered beds (allied to W. *clwt*, Engl. *cloth*.)

Clúm, m., feathers, plumage (collective): clúm na n-eun, the feathers of birds. (W. *pluf*, Lat. *pluma*.)

Cneaõ, f., a wound, gash: in mo cneaõa (for cneaõaib̃, or perh., an old accus. pl.) into my wounds: only once, 299.

Cneap̃, m., the skin: l. 247, a cneap̃ bí geal mar eala her skin was white as the swan's (plumage).

Cneap̃oa, adj. honest, truthful, sincere: ro labair go caoin, cneap̃oa, gently and sincerely she spoke.

Cobair, f., help, assistance, relief: ταρ ο'αρ ζ-cobair
come to our help: genit. cobra. (Also cabair).

Coróce, adv., *ever* (of the future), and with neg.
never: ní feicfir coróce Fionn na rlua, thou
shalt never see Finn of the hosts.

Cóir, adj. (1) of persons, just, fair, honest: caoga
bpuinneall mair cóir, von ríogan cóir, to the
virtuous queen: (2) of things, true-fitting, well-
adapted, lúmeac cumraí, cóir.

Cóirí, v. tr., I adjust, straighten; prepare, dress;
vo cóirígeað leaptaca clúro, warm beds were
prepared: from cóir, q. v.

Comačtač, cumačtač, adj., powerful, mighty: only
once—of the King of *Tir na-n-Óg*.

Comair, f., the front, the presence: only in the phrases
ao comair, 102, in thy sight=before thee, cuirim
ao comair, I put before thee, proffer, propose, óir
vo comair=in thy presence, near thee, about thee:
and rá vo comair, for thy sight=in readiness for
for thee, waiting for thee. (From com-air
Welsh *cyfer*: -air=oir, the front, the east.)

Comáir: here, prob. a mistake for 'ζ óir áir=aζ óir
áir: 'ζ-comáir von τ-rlóζ (for 'ζ óir áir von
τ-rlóζ), aloud for the crowd, or in the hearing of
the crowd.

Comóail, f. (gen. comóaila) (1) a meeting: in áir ζ-com-
óail=into our meeting *i.e.* to meet us: (2) company,
retinue, train: bainríoğan ar caoga bpuinneall
in a comóail, fifty maidens in her company or
retinue.

Comrac, m., (1) a meeting, juncture—of rivers, roads,

etc., (2) esp. a hostile encounter, a fight, contest : *com̃nac* (no *cač*) *õfuag̃nac̃*=to proclaim battle, to challenge. [From *com̃-nac*, of which *nac*=*nic* in *nicim* (or *nišim*), I come, I arrive : lit. *coming together, encounter*.]

Com̃nác̃, m., speech, address, 533.

Connac̃, irreg. v., perf., 1st. sing, *č̃oim* (I see) : I saw. *cf.* *oũbart* (I said) and *tánag̃* (I came), for the later *oũbiar̃*, *č̃ángar̃*, *connac̃ar̃*.

Corcup̃, m., purple : the colour as at 339, purple cloth at 207.

Cor̃n, m., orig., a horn : but generally, a drinking horn, drinking cup : gen. *coĩn* and *cuĩn* : pl. *coĩn* and *cuĩn* : *cuĩn õiže*=cups *for* drinking, rather than 'cups of drink' at 256. (W. *corn*, Lat. *cornu*, Engl. *horn*.)

Cor̃ón, f., a crown : *cor̃oin mõž̃da*=a royal crown, c. *õm̃č̃leannač̃*, a glittering crown : genit. *cor̃ónač̃* and *č̃r̃ónač̃*. (W. *coron* and *caran*, c. of the head.)

Č̃raõb̃, f., a branch : only once, in gen. plu., *Ož̃am č̃raõb̃*, the *Ož̃am* of branches.) See *Ož̃am* and notes.)

Č̃rieroim̃, v. tr., I believe : only once—in the imper. *č̃riero uam̃*, believe (from) me.

Č̃rieũč̃t̃, m., a wound, *až̃ teač̃t ar̃ mo č̃rieũč̃t̃*, coming from my wound.

Č̃rieuõ, pron., interrog., masc., what ? O. Ir. *č̃rét*=*ca-rét*, i.e., what thing ? sometimes pron., *ceurõ*.

Č̃ríoč̃, f. (gen. *č̃ríče*, dat. *č̃ríč̃*) (1) an end, conclusion · (2) a border, limit (3) a border-land : any region, or country. (*Cf* Lat. *circ-us*, Eng. *ring* for *hring*.)

Crócað, m., verbal noun and infin. from crócam, I hang
—trans. and intrans: ar crócað, =hanging.

Cróiceann, m., the skin: a skin of an animal, a hide:
beairt ar ve cróicnið fíað, clothing of skins of deer.

Cróitím: v. trans. I shake: ro cróit é féin: inf.
crótað, also cratað. (allied to crú, a trembling.)

Crómað, m., verbal and infin. of crómam, I stoop,
bend: only once, intrans. na cráinn ag crómað=
the trees bending.

Crúaró, adj. (1) hard, Oirín arm-crúaró, O. of the hard
weapons. (2) fig. hard-hearted. stern, severe, a
pháorais crúaró!

Crúað-éar, m., a difficulty, strait: distress.

Crúó, m., a horse-shoe: pl. crúóa and crúóte: ceitíre
crúó (a), four shoes. (Sometimes confounded with
crúb, a hoof,—a different word. Crúó, is prob.
identical with crúaró, *hard*, also, *steel*: cf., Fr.
les fers, the horse-shoes, lit. the 'irons'.)

Crúinn, adv., closely carefully: o'feudar crúinn in gac
uile áiró, I looked carefully in every direction:
this adv. use of an adj. is rare in Irish: no doubt
identical with crúinn, *round*, *complete*.

Crút, m., form, shape, appearance, gen. cróta; adj.
crútaç and crótaç, =*shapely*, beautiful, Lat. *formosus*.

Cú, masc., a hound, hunting-dog: gen. sing. and pl.
con, dat. sing. coin, nom. pl. coin (rarely coinne)
dat. pl. conaib: orig. masc., in later times often
feminine, as in Laoi na Con Ouirbe, the Lay of the
Black Hound, etc. (Grk. *kuon*, Lat. *can-is*, W. *ci*,
pl. *cŷn*, Germ. *hund*, Eng. *hound*.)

Cuač, f., a ringlet, tress, or lock of hair : only once—
na 5-cuača n-óir=of the locks of gold. (*cf.* Grk.
kuklos, a ring, circle, Ir. *páinne*, a *ring* and a
ringlet : *cúl páinneac*, a ringleted head of hair.)

Čuaðar, čuaðmar, forms of the perf., of the irreg.
verb, *téirím*, I go—which see.

Cuaipt, f., a visit : sometimes cuairto, as at l. 52, where
it is used for better assonance with *ruaim* : cuaipt
oealb, an empty, i.e. a fruitless visit.

Čualar, v. trans. perf. 1st sing. of *cloirim* or *cluinim*,
I hear : pl. *čualamar*, we heard or have heard :
formerly also *čuala* (I heard) still used occasion-
ally : inf. *clor* and *cloirtin*, rarely *cluintin*.

Cuimniġim, v. trans. and intr., I remember : imperat.
cuimniġ ! remember thou : generally trans. with
acc., but sometimes intrans. with *ar*=on, about :
from *cuimne*=*memory*.

Cuirim, v. tr. and intrans. (1) I put, place, *ná cuir to
fúim*=put no regard, regard not : (2) add, with
le : *cuir rlat eile leir*, add another yard to it :
(3) mix, with *tré* : *cuir uirce trío*, mix water
with it : (4) bury, *to cuirreamar an fear móir*, we
buried the big man : (5) pour, *čuir íce in mo
čneaða*, poured balm into my wounds : often in-
trans. in this sense, *tá ré (as) cuir*, it is pouring,
raining : (6) send (a messenger, message, etc.) (7)
cast, hurl, fling—*to cuirpear reacht b-péirre í*, I
cast it seven perches (8) intrans., I go or come :
cuir le čeile=to come together, unite, *cuir in aġairó*,
to go against, oppose. [These are but a few of the
meanings of this powerful verb.]

Cúirt, f., a court, a palace, cúirt Fhinn na ríóig the palace of F. of hosts: pl. cúirteanna at l. 194. [Must be distinguished from cuairt (q.v.), which is pure Irish: cúirt, however, is N. French, *court*, mod. Fr. *cour* from Lat. *cohort-em*, enclosure: pure Irish is lior, ríoglior, cachar, moigbhuig, bhuigean, etc., etc.]

Cúl, m., the back, oo tugamar ár g cúl oon tír, we gave (or turned) our back to the land: oopur cúil, a back door, cúl an oopair, behind the door: cnám-an-cúil=the back-bone, spine, also cnám-opoma: often the *back hair*, a head of hair, cúil-fionn=fairheaded, also a fairheaded girl, a b'aca tú an cúilfionn? Have you seen the *Cúilfionn*—the Fairhaired Girl? (Old Song.)

Cularó, f., a dress, a robe: cularó oe ríosa buíoe, a dress of yellow silk: gen. cularoe, pl. cularoe-aca: cularó eudais=a suit of clothes, cularó b'eadg, a fine dress, cularó ríosa, a silk dress. (Doubtless from root ceil=*cover*.)

Cumadó, m. (also cumá), grief, woe, sorrow, mo cumadó! my woe! lán oe cumadó, full of grief, sorrowful: gáir cumadó, a cry of grief: adj. cumác and cumadóac.

Cumann, m. (1) a kindness, favour, an cumann ceudna fuamar uairó, the same kindness I received from him: tá cumann agao oim, I owe you a kindness—I am obliged to you: turá mo pún ar mo cumann go buan, thou art my constant thought and love! (2) communion, as cumann na naom, the communion of saints. (3) a society, union.

(Also written *comaoín*, doubtful if they are diff. words, or diff. prons. and spellings of the one word. *Comaoín* may be from Lat., *communio*, or may be pure Irish *com-maoín*.)

Cuimhreach, m., a defence, protection: *Lúirhead cuimhreach*, a corslet of protection. Has various other meanings but they do not occur in the *Ṭaoi*.

Cuimha, adj., fragrant, sweet-scented, sweet-smelling: *crainn ba cuimha bláit*, trees of the most fragrant blossoms: also spell *cubha* and *cubhartha*.

Cupao, m., a knight, warrior, champion: *go b'rádaó rí cupao nó ríor-ṭaoit*, till she should get a champion or true hero, 231; gen. s. *cupaio*, pl. *cupaio*: *Cupao na Craoibhe Ruáioe*, Knights (or champions) of the Red Branch: adj. *cupata*, heroic, champion-like.

Ṭaíl, f., a meeting: company, presence, nearness: here only in the phrases, *am' ṭaíl*=in my company, or, to meet me, *ao ṭaíl*, etc., *as t'pall 'na ṭaíl*, 223, going into its neighbourhood, approaching it, coming to it: *nao r'cáitmar liom a t'éact am' ṭaíl*, that I fear not his coming against me: *i nṭaíl liom*=near me. The compd. *comṭaíl* (q.v.) is used in the same way.

Ṭaíl, adj., blind: twice, at 459 and 595, *reanóir taíl*, a blind old man.

Ṭán, m. (gen. *ṭána*), fate, lot, destiny: only once, *i nṭán úinn*, 238, in store for us, i.e., fated or allotted for us. (Prob. identical with the O. Ir. *ṭán*, a gift, W. *dawn*, Lat. *dón-um*—hence what is *given* or allotted to man: *cf.*, Engl. *lot*.)

Ὀάνα, adj. (a) bold, daring, fearless : ὄζα ταράνν ζο
 ὀάνα, l. 200, chasing her boldly : (b) in a bad sense,
 fierce, violent, unscrupulous, an πατάς ὀάνα, the
 fierce giant, (c) presumptuous, impudent.

Ὀαοῖ, adj., dear, costly, ven τ-ρίσσα ὀαοῖ, l. 30, of the
 costly silk, ve ἐνευλ ὀαοῖ, of costly quality.

Ὀαῖ, prep., on, by : ὀαῖ an λάμῃ ῖν, by that hand ;
 ὀαῖ m' onόῖ, on my honour. Same as ταῖ, with
 initial flattened as ζο, from co, ζαν from can,
 cen, etc., ὀαῖ was also used for *on*, *over*, like ταῖ,
 but the two forms are now distinguished.

Ὀαίμῃς, adv., in truth, for certain, in earnest : only
 once, at l. 216, ζο μῖζεαμ ὀαίμῃς τ. n. O., till we
 reach T. n. O. in earnest : an ὀαίμῃς ἀτά tú ?
 Are you in earnest ? (Supposed by some to be
 for ὀαῖ-(ῖ)ίμῃ, by truth, or ὀαῖ-(ῖ)ίμῃς, by truths
 which would make it easy enough : but more prob.
 it contains the word ὀεαῖς, true, certain, and
 ὀαίμῃς, may therefore be ὀαῖ-(ῖ)εαῖς, or
 ὀο μοι-(ῖ)εαῖς : cf. ζο ὀεαῖς, and ὀαῖ ζο ὀεαῖς,
 by all that is certain, most certainly.)

Ὀαῖ, m., colour, hue : genit. ὀαῖα, pl. ὀαῖα and ὀαῖ-
 αῖνα : ἀῖ ὀαῖ na ζ-αοῖ, of the colour of the
 berries.

Ὀεαῖς, (1), adj. (a) hollow, empty : ῖπαῖάν ὀεαῖς, an
 empty purse, a πόκα ζο ὀεαῖς, his pocket empty :
 (b) poor, miserable, οῖνε ὀεαῖς ; (c) useless, vain,
 βα ὀεαῖς an ἐυαῖτ ἀγαμ, it was a useless visit of
 mine, 546.

Ὀεαῖς, (2) f., a figure, form, image, statue : esp. the
 form of the face, the features, ceυο μαῖζοεαν ἀῖ

բարբ օւօլօ, of the best formed features: genit. օւօլօ, dat. օւօլօ: sometimes the form օւօլօ, is found as a nom., but unless some reason as assonance requires it, it is wrong. So also բօլօ and բօլօ, are wrongly used for բօլօ and բօլօ. (Prob. identical with օւօլօ (1) meaning at first a *hollowed* or carved figure, then the features of the face: W. *delw*: Eng. *delve*, has the same root.)

Օւօլօ, m., brightness, splendour, Բա Կ-Կոյոյոյ օւօլօ օւօլօ օւօլօ օւօլօ օւօլօ, her splendour was equal to that of the sun. (Also օւօլօ: may be for օւօլօ-օւօլօ, cf., օւօլօ for օւօլօ-օւօլօ, root օւօլօ: but a few words fluctuate between օ and օ, e.g., օլօլօ and օլօլօ (a pillar stone), օլօ and օլօ (a wedge), օլօ and օլօ (to climb). So perhaps օւօլօ for օւօլօ-օւօլօ.)

Օւօլօ, m., make, shape, figure, genit. օւօլօ: Բա բարբ օւօլօ Բա օւօլօ, of the best features and form: really inf. of օւօլօ or օւօլօ, I make (q.v.)

Օւօլօ, adj., red, bright red, of fire, օւօլօ-օւօլօ=red kindling, red heat: of blood, օւօլօ-օւօլօ=bloody-handed; of the cheek and lips; of berries and other fruit; of the rose; of wine, Կոյոյ օւօլօ Կոյոյ օւօլօ, honey mixed with red wine: of gold (very often) Կոյոյ օւօլօ օւօլօ, with stars of red gold, 31, օւօլօ օւօլօ օւօլօ, carved out of red gold, 43 (օւօլօ Կոյոյ *yellow* gold, once, 46): of materials, օւօլօ-օւօլօ, red satin, Կոյոյ օւօլօ, a red coat.

Օւօլօ n. f., see օւօլօ.

Օւօլօ, n. f. (prob.), end, rear: only in the phrase օւօլօ օւօլօ.

=after, in quest of, for (not found in the grammars):
 ρά'm όέιν, after me, in quest of me, ρά'ο' όέιν=
 after thee, etc., ρά όέιν α μάταρ, in search of his
 mother. (Sometimes written όείζιν and appears
 to be a deriv. of οιαρό or όείρό (end) and identical
 with the form όείροεαν—found in όείροεαν-αέ, last,
 final, with loss of middle ό: cf. the similar phrases
 ταρ έεανν 'over end' =for, όρ οιαρό='over end'
 =after.)

Όειμυ, αοειμυ, irreg. v. I say: the fuller form αοειμυ
 found at ll. 453, 457: only a few of the tenses
 occur: the perfect ουβήαρ, (I said), 94, ουβαιμυ,
 (he said), at ll. 151, 168, 260, etc., αουβαιμυ, at ll.
 53, 263, 375: inf. ράό, to say, saying, at 340, 449,
 373 (οειμυ=αο-βειμυ, which lost the β: αβραιμ
 =αρηραιμ=αο-βειμυ, which lost the ο.)

Όεοέ, f., drink, a draught, αράν αςυρ όεοέ, bread and
 drink: gen, οίγε, dat. οίγ: κυμν οίγε=drinking
 horns (or cups).

Όεορ, όευρ, m. (1), a tear, gen., όεοιρ and όείρ, pl.,
 όεοια and όευια: ρηαρα όευρ, 166, showers of
 tears, οο ρίλ να όευια, the tears dropped: ας
 ρίλεαό όευρ, shedding tears, όόρτα όεορ, a shower
 (or showers?) of tears: όεορ, now the more usual
 form, but όευρ, more usual in λαοι, prob. for
 assonance sake: (2) a drop of water, milk, blood,
 etc., but βραιον (q.v.) is more usual in this sense
 (O. Irish όέρ for 'όεγρ,' W. *dagr*, Greek *dakr-
 uon*, Lat. *lacr-ima* for '*dacr-ima*,' Engl. *tear*.)

Όιαρό, f., the end, the rear; only in the dat. after
 certain prep's as ιν, ρά, όρ: ι νοιαρό in the rear or

wake or trail of, am' *οἰαῖο*, after me, etc. Three other forms are found, *οἰεῖο*, *οἰοῖο*, and *οἰο*—this last abbrev. form being used in the phrase *ἕο οἰο*= till the end, for ever—where *οἰο* does not mean 'life' or 'death' or 'breath' but simply *end*. *ῥα οἰοῖο*, and *ὅρ οἰαῖο*, are other phrases: the genit. perhaps occurs in the proper name *ῥεαρ-οἰαῖο*= 'Last man,' 'last-born,' Postumus? (O. Ir. *οἰαῖο* and *οἰεαῖο*, W. *diwedd*.)

Οἰαλλαῖο, f., a saddle: gen. *οἰαλλαιῶε* or *οἰαλλαιῶα*: only once, *οἰαλλαῖο ἤνεκντα ὅε ὀεαρῖ-ὄρ*: *οἰαλλαιῶορ*, a saddler. (W. *dillad*, clothing.)

Οἰαν, adj., strong, rushing, swift: *μαρκαὸ οἰαν*, a swift rider: *ἀν τ-εὰς ἕο οἰαν*, the steed (rushing) swiftly: very great, excessive, *λε τρυμε ὀέιν ἀν υαλαῖς*, with the excessive wt. of the load, 567.

Οἰπεὰς, adj., straight, direct: *λίνε οἰπεὰς*, a straight line: *ἕο οἰπεὰς*! exactly, precisely, just so!

Οἶρ, οἶαρ, f., two persons, a couple, a pair: *οἶρ* makes *οἶρε* in genit., *οἶαρ* makes *οἶρε* or *οἰῆρε*: twice—at 289, *ἀν οἶρ βαν ὄς*, the two young maids, and at l. 483, *μο οἶρ ἡαc*, my two sons. Being a subst. *οἶρ*, governs a genit. pl.

Οἰυλταῖο, m., a refusal: only once, 145: also infin. of *οἰυλταῖμ*, I refuse.

Οἰλαοῖ, f., (otherwise *οἰλαοῖς* and *οἰλαοῖο*) a lock or tress of hair: at 34 and 472, used for the hair in general, *α οἰλαοῖ μαρ ὄρ*, her hair like gold. (Prob. allied to *οἰλῖεαῖο*, to bind, *ουαλ*, a lock, W. *dól*, a loop, noose.)

Οἰύτ, adj. (a) close, pressed, tight; (b) near (c) quick.

fast, ll. 20, 21, *vo bí ári 5-coin.....5o vlút 'na*
véiró, our hounds were close behind her: *as teact*
5o vlút, 296, coming quickly. (Prob. a past
 partple. from *vliz*=bind: cf. *vlaoi*, *vual*, etc.)

Voct, adj. (1) tight, strait, narrow, restrained: (2)
 closed, fast, (3) fast, quick: only once—and in this
 last sense, *5o lán-voct*, full fast, forthwith. (A
 past part. probably and allied to Eng. *tight* and
taut: *5reim voct*, a tight hold, *cpoide voct*, a
 narrow heart, *ínun voct*, a dark or reserved
 thought.)

Voio, f., the hand: *vo pu5ar ar a láim am' vóio*, 93,
 I took her hand in mine. (Doubtless allied to
 Grk. *dakt-uloi*, the fingers, Lat. *digit-i*, French
doigts.)

Voig, adj., apparent, likely, probable: *ir vóig liom*, it
 is likely in my opinion=I think, I fancy: compar.
 irreg. *vóca*,

Voilb, adj. (1) dark, gloomy, (2) sad, mournful: *5ivó*
voilb liom a luad ór áro, though grievous to me
 to tell of it aloud.

Voilg, *voilz*, adj., sad, woeful: hard, difficult: *ir*
voilg liom, it is woeful to me, compar. *voilge*, more
 grievous, worse, *voilz* is prob. but another pron. of
voilg (*voiliz*).

Voimín, adj., deep, profound: also *voimain*, compar.
voimíne: only once—*peart róo-voimín*, an earth-
 deep grave—a grave deep in the earth: *ínce fá'n*
b-róo, stretched under the earth.

Voircuig, v, darkened, became gloomy: l. 325, *nín*
bpaða 5ur vóircuig an rpeur, not long till the sky

darkened : perf. 3rd sing. of *ὑοίϋζαῶ*, to darken, from *ὑοίϋα*, dark.

Ὀόριταῶ, m., a pouring, a shower : *ὑοίτα* *ὑορι*, a shower of tears—for *ὑόριταῶ*, or perh. for *ὑόριττα*, the pl. showers, with the asp. *τ* suppressed: strictly the inf. of *ὑόριτιμ*, I pour, shed, spill. (Prob. for *ὑο-ματ-αο*, from O. Ir., *ματ*=give, the *o* being lengthened in compensation.)

Ὀρεαῖ, f., the face, visage, look : *ἀρ βρεαξῖτα Ὀρεαῖ ὅα βρεακα ρύιλ*, of the brightest face that eye has ever seen : gen. *Ὀρειῖε*, dat. *Ὀρειῖ*. (Allied to *ὄεαρ*, the eye and *ὄεαρ*! look! and to *ὀνναρι*, I saw=*ὀν-ὄαρ*.)

Ὀριῖλεανναῖ, adj., glittering, sparkling : *κορόιν Ὀρ. ἀρ ἄ ἔανν*, a glittering crown upon his head ; from *Ὀριῖλε*, a spark, sparkle, glitter, also *Ὀριῖλεανν* and *Ὀριῖλεός*.

Ὀριυμ, m., a back, ridge, summit: only at 324, *ζαοῖ Μhάρτα ἀρ Ὀριυμ ρλέιβ(ε)*, a March wind over a mountain's ridge: and at 227, in the place-name *Ὀριυμ-λοῖαῖ*, 'Lughaidh's Ridge.' The nom. is sometimes *Ὀριον*, the genit. generally *Ὀριονα*, but at 227, *Ὀριυμε*, prob. for assonance with *buille-ḁ* in same line. (W. *trum*, irreg. for *drum*: Lat. *dorsum*.)

Ὀυαλ (1), m., nature ; custom, law : only once, 580, *ní breug ἀρ ουαλ ὅαμ μᾰμ ὅο ρᾰῶ*, no lie is it a custom for me ever to tell, or *my nature* to tell. *ἱρ ουαλ ὅο ḡαḁ ἀν ἔατ λυḁ ὅο ḡαρḁḁḁ* (*Seanḡᾰḁ*), it is a young cat's nature to kill a mouse : *ἱρ ουαλ ἔḁαρ ὅḁ ἔ*, it is his father's nature, 'kind father

for him,' worthy son of his father. Sometimes taken for an adj., *meet, fit, natural*, but prob. is always a subst.

Ծաւ (2), m., a lock or tress of hair : ար չա՛ւ Ծաւ Բու՛թե from each yellow tress. (W. *dâl*, a loop, noose : se լաօւ.)

Ծո՛ւծ, adj., sad sorrowful, melancholy : prob. from Ծո՛ւ, black, dark, gloomy : but *cf.* րո՛ւծ, bright, cheerful, merry.

Ծո՛ւծար, v. See ծեղսմ.

Ծո՛ւծո՛ւն, adj., very sorrowful (or black-sorrowful) : only once, at l. 315, Բա Ծո՛ւծ, Ծո՛ւծո՛ւն րո՛ւն 'նա Ծա՛ւթ, sad and very sorrowful were we after her (departure) : either for Ծո՛ւ-ծո՛ւն, *cf.* Ծո՛ւծ or (more directly) for Ծո-ծո՛ւն, i.e. Ծո intensive from numeral Ծո՛ : but even Ծո՛ւ, black is prob. referable orig. to the numeral, *cf.* Lat. *dubius*.

Ծու՛լլեծար, m. (collect.) foliage, leaves : only once, 108 : derivative of Ծու՛լլե, leaf of a tree or of a book—a dim., of Ծու՛ (O. I.), leaf, also a book, *cf.* *folio* : W. *dâl*, a leaf ; now usually Ծու՛լլեո՛ց, a double diminutive.

Ծու՛րջիմ, v., trans. and intrans : I awake, rouse ; twice in Ն. O. (1) trans. at l. 17 perf. pass. Ծու՛րջեա՛ծ խո՛ւն ան Ելի՛ւ մա՛ւ, the hornless doe was roused by us : and (2) intrans. at l. 310 : Ծո Ծու՛րջեամար ար ձի՛ neu՛, we awoke from our slumber : inf. Ծու՛րջա՛ծ and Ծու՛րա՛ծ : լա՛ րե՛ 'նա Ծու՛րջա՛ծ, he is awake ('in his awaking.')

Ծո՛ւն, m., orig., a strong, enclosed place, a fort, fortress ; but often as here, for a castle, mansion, palace :

genit. *uúin*, *luét an uúin*, 480, also *uúna*: pl. *uúin*, *uúna* and *uúinte*, l. 195. (W. *din*, A.S. *tân*, i.e. *town*.)

Eac, m. (gen., *eic*, n. pl. *eic*) a steed, a fine horse—as a war-horse, a hunting horse a chariot or carriage-horse; *ar cael-eac bán*, l. 24, on a slender white steed: *ar muin an eic bán*, on the white steed's back: *ceuo eac*, a hundred steeds. O. Ir. *ec*, Lat. *eq-uus*, Gr. *hipp-os* and *hikkos*, Welsh *eb-ol* (a foal). See *pteuo*.

Eagal, f. (gen. *eagla*), fear: 443, *ar eagal náí téaét uuit*, through fear that there is no return for thee: 507, *ba h-eagal liom ann rin*, I feared then: otherwise *eagla*, with some difference of usage: e.g. *ir eagal liom*, *ba h-eagal liom*=I fear, I feared: but *tá eagla oim*, 'fear is on me,' I am in fear, I am afraid: another constr. at 445, *cpeuo ar eagal uúinn*, what is the fear (or danger) to us? *ar eagal*, *ar eagla*, *o'eagla*, for fear (that) lest. (Prob. *eagal* is the older form: O. Ir. *eccal*, *ecal*, for *ec-gal*, neg. of *gal*=heat, valour.)

Eala, f., a swan: *mar eala ar tuinn*, like a swan upon the wave: indecl. in sing., nom. pl. *ealairó*, gen. pl. *ealaó*, dat. pl. *ealairb*. Less correctly *ala*.

Éroe, m., orig., dress, clothing of any sort: but at l. 121, and often in the *Sceulta*, battle-dress, suit of armour: shortened form of *éroeao* as *veipe*, *tuille*, *cúige*, etc., are of *veipeao*, *tuilleao*, *cúigeao*, etc. See next word.

Érote, p.p. of *éroim*, I dress, equip, accoutre: *arimta*, *érote*, armed and accoutred: *éroim*=*éroiğim*,

another form of *euouigim*, I dress, clothe from *euoač*, cloth, clothing.

Éigear, m., orig., a man of learning, a wise man ; but generally a poet, bard, as at 526, *as éigrib binne, mīlre ſaeóeal*, with the sweet, musical bards of the Gael : genit. *eigr*, nom. pl. *éigre*.

Eilit or *eilit*, f. (gen. *eilte*) a doe : an *eilit máol*, the hornless doe. .

Éir, f., lit., a footstep, track, trace ; but now used only in the compd. preps. *o'éir* and *tar éir*, ‘over track’ i.e. behind, after : formerly of place and time, now generally of time : governs a genitive or takes a poss. pron. instead of a genitive : *o'éir na b-ſiann*, after the Fenians : *tar éir an cáta ſabha*, after the battle of G., *tar éir ár laochair(e) beic go rann*, 12 : *ceol o’á éir ní binn liom*, music after him (or after that) is not sweet to me : irreg. construction at 550 *tar éir mé fágbáil Alían laigean*, ‘after me to leave A. L.’ i.e., after I had left—instead of *tar éir fágbála A. L. oam* : but this construction is frequent enough at the present day. Older forms *éire*, *éiri*, *éirr*, *éirre* : a different word from *air* (*tar air*).

Eolur, m., the way, the road : only once, at 447 : *múinrō an t-eolur oam go rám*, he will easily show me the way.

Eučt, *Eačt*, m. (gen. *eučta*), deed or action : generally, a great deed, a famous deed, as, *aitir...ár eučtaib fhinn*, to treat of the great deeds of Finn, 528.

Eučtač, adj., of great deeds, famous, celebrated : *ár*

Almáin euctais̃ l̃eatan-l̃aigean, towards famous Alvin of broad Leinster.

Eurcair̃, éarcar̃, éarḡar̃, adj., swift, quick : 488, ro m̃c an t-eac̃ go h-eurcar̃ r̃úm, the steed ran swiftly with me, (lit. under me) : 538. ac̃t go luac̃, eurcar̃ l̃iom ḡan moil̃l, but swiftly, rapidly (away) with me at once. (For é-rc̃ic̃=without rest, hence hasty, rapid.)

Ṗá (ro), prep. under, in, up to, towards, about, at, for : under Ṗá'n leic̃ : in Ṗá b̃mac̃ oẽ c̃oric̃u, Ṗá b̃r̃ón : up to Ṗá na neult̃aib̃ : towards Ṗá'n t-rl̃éib̃ : about Ṗán tíu : at Ṗã õeoir̃=at last : for an Ṗác̃ Ṗá õ-tugair̃ ḡráõ, the reason *for which* thou hast given love. (Orig. ro with short vowel, Welsh *gwo*, *go* : old Celtic *vo*, Gr. *hypo*, Lat. *sub*, Eng. *up* : Ṗá, prob.=ro + a, the poss. pron., sometimes ro and the rel. Ṗá õtugair̃ ḡraõ, *for which* ; cf. oá=oo-a. Often now Ṗaoi, which is strictly the compd. pron.=under him. Cf. t̃río, leir̃, etc.)

Ṗágáil, inf. of ḡeib̃im and Ṗágáim (=I get) q.v.

Ṗágáim, irreg. v. Secondary and depend. form of ḡeib̃im, q.v.

Ṗág̃b̃aím, v. trans., I leave : o'Ṗág̃ r̃im Ṗã Ṗian mé, that hasleft me in pain : cionnar̃ o'Ṗág̃bar̃ T̃ir̃ na nOḡ ! how didst thou leave : o'Ṗág̃bar̃ rl̃án aḡ lũc̃t an õúin, said farewell to the people of the castle, lit. 'left farewell *with*' : only forms in l̃aoi, are those of the perfect : inf. Ṗág̃b̃áil : the b̃ is retained before a vowel, o'Ṗág̃bar̃, Ṗág̃b̃áil, but Ṗág̃raõ (fut.) Ṗág̃tar̃ (pres. pass.) : (Ṗág̃b̃aím=O. I. Ṗác̃b̃aím=ro-ãc̃-ḡab̃-aím, from ḡab̃=*take*, also *put*.)

Ʋáilte, f. (1) orig., joy, rejoicing : (2) a salutation, greeting, as Ʋáilte an aingil=the Angel's Salutation, the *Ave Maria*: (3) now generally, welcome cúir Ʋí ceo Ʋáilte Ʋomáinn, she gave or offered us a hundred welcomes: lit. *sent forth* or expressed: ceo míle Ʋáilte Ʋomáit! a hundred thousand welcomes to thee! (lit. before thee): from old adj Ʋáilro, bright, cheerful, now Ʋaoilro.

Ʋáinne, m. (1) a ring, Ʋáinne caoin, a bright ring : (2) a ringlet, as obviously at 33, 34, Ʋáinne óir..... ar Ʋad buál buróe, a golden ringlet from each yellow tress: cf. cúil Ʋáinnead, a ringleted head of hair. (Orig. áinne, dim. of án or áin, a ring: cf. Lat. *annus* the great ring or circle of the year, dim. *annulus* a ring.)

Ʋairring (or Ʋairraing, adj. (1) wide, broad: ro bí bꞑat Ʋaoa, Ʋairring, Ʋéiró, a wide, long, and smooth covering: (2) abundant, plentiful, Ʋairring innce míl ar Ʋíon, abundant. there (are) honey and wine.

Ʋanam, v. intr. I wait, stay, remain: Ʋanam Ʋo Ʋéiró =let us wait (and move) easily, 151: Ʋan aƲam=stay or remain with me: Ʋan liom=wait for me, inf. Ʋanmáin and Ʋanaçt: O. Ir. anaim—Ʋ has been prefixed, as in Ʋeicim, Ʋorçail, Ʋáinne, etc.

Ʋann, adj., weak, feeble, faint: ar laocꞑaró beir Ʋo Ʋann, our heroes had been sadly weakened (reduced): Ʋann-laƲ=feeble and faint: anbꞑann, very weak: anbꝼanne, great weakness, faintness, oul (no tuitim) in anbꝼanne, to fall in a faint, to faint. (Welsh, *gwan*, Eng., *wan*, *wane*, *want*, Lat. *vānus*.)

Ʀaon, adj., empty, exhausted, weakened, powerless, 294
 ʋo bior-Ʀa bɹíʋote laʒ, Ʀaon, I was bruised,
 weak exhausted : doubtless allied to Ʀann.

Ʀác, m., reason, cause : Ʀác ʋo Ʀcéil, the cause or
 beginning of thy history : Ʀaʋa liom ʒo noçƦaiɹ
 Ʀác=I long for thee to reveal the cause : esp. the
 phrase, 261, Ʀior aɹ Ʀác a Ʀcéil, the origin and
 course of her story=her whole story from begin-
 ning to end : Ʀá Ʀác le ʒac ní, there is reason for
 everything : ná h-abaiɹ ʒan Ʀác é=don't say it
 without cause.

ƦaƦac, m. a giant : only of Ʀomop builleac, an ƦaƦac
 ʋána, an ƦaƦac Ʀpeun, etc., at L. 301, Ʀear móp is
 used as synonym. (Sometimes written aƦac—may
 really be the same as aƦac or aiceac, a plebeian,
 boor, clown. See Notes.)

Ʀeaɓaɹ, m., goodness, excellence : Ʀeaɓaɹ a ƦeaɹƦann
 the excellence of his person=his bodily excellence :
 Ʀear ʋ'á Ʀeaɓaɹ, a man however good or excellent
 (lit. a man with [all] his excellence) : Ʀá Ʀé aɹ
 Ʀeaɓaɹ, he is excellent, in excellent health, or
 amongst the best—Ʀeaɓaɹ na ɓreap, the best or
 choice of the men. (From the old Ʀeib=good, a
 good thing, later as a connective, *like, as*, also Ʀeib
 map.)

Ʀeaçt, f., a time, turn, occasion : only once, ʋon Ʀpeap
 Ʀeaçt, 457, for the third time : now fem., but orig.
 neuter, Ʀeaçt n-aon=one time, ʋnce Ʀeaçt n-ann=
 a time (there was) *in it*, Ʀeaçt n-aíl, Ʀeaçt n-aíle,
 =another time, a second time : a n-aenƦeaçt=at
 one time, together. (W. *gwaith*, Lat. *vicis*, Eng.
way : cf. *always*=all times.)

Feaò, m., a space, length; (1) of place, aṡṡ feaò na típe=through the length of the land, aṡṡ feaò na h-Éipeann=throughout Ireland: (2) of time, aṡṡ feaò an lae=throughout the day, aṡṡ feaò trí n-oròce(aò) aṡ trí lá, for the space of three nights and three days: an feaò, the time=while: also an fao, an fáo, còmfao.

Feapaim, v. trans. I give, offer, pour fourth: fíor-éaoim fáilte feapaim=the kindest of welcomes I offer (thee); now only in the infin., feapáin or feapáinn, lit. a pouring—hence, rain, a shower: tá ré aṡ feapáinn, it is raining. (Not connected with beipim (give) or Lat. *fero*, but from root *VER* in Lat. *ver-sor*, Fr. *verser*, to pour: W. *bwrw*)

Feápp, adj., better: irreg. comp. of maic, good: O. Ir. fepp, which appears to have lost a final u, which survives as a in the provincial feappa: cf. “Bean ouð an ḡleanna, an bean ouð oo b’feappa”—O’Daly’s Munster Poets I. aṡ feápp ḡníom, who is best (of) deed: ip feápp óam, it is better for me, I had better: ip feápp líom=I like better, I prefer. (The root is pep, strong, found in fear, a man, fíor, true, Lat *vir*, *virtus*, Eng. *worth*.)

Feappao, f., a bar, staff: spindle, axle-tree: feappao íapainn, a bar of iron: loipṡ-feappao, a club bar, a heavy bar, from loipṡ, stem or stock of a tree, whence lupṡa, a leg a shin.

Feapc, m., a grave: only at 302, oo cúipeamap an fear móp i bfeapc fóo-ooimín, we buried the giant in an earth-deep grave: prob. from feapaim I put, pour, throw: cf. cup, a putting, throwing, burial.

ƿear, adj. (or past participle) known: ní ƿear ʔam ƿém (it is) not known to myself: from same root as ƿior, but not same word for ƿior is a subst. (gen. ƿeara), but ƿear is (now) an indeclin. adj., but was orig. a verb passive, meaning *was known*: cf. ƿacar, concar, clor, etc. See ƿéioir.

ƿearƿa, adv., now, from this forth, at once, immediately: only at 571, ƿuarcaíl-ƿe ƿearƿa ar mo búroin, relieve *at once* my workmen: O. Ir. ƿoœerƿa and boœerƿa, prob., as Dr. Atkinson suspects, for ƿo(n)ʔ(ƿ)ecƿa, at this time or turn.

ƿeucám, v. intr. and trans. (1) generally intrans. I look, gaze: ʔ'ƿeucar ƿuar in a ʒnúir, I looked up into her face: occasionally trans. I look at, see behold, as at 440, ʔ'ƿeucám ƿhinn ar a móir-ílóig, to see Finn and his great host. (A diff. word from ƿeicám, which is from cím, ƿeucám from O. Ir. ƿé̄g=look.)

ƿeur, m. grass, herbage: gen. ƿéir, often (esp. in poetry) ƿeoir, an báir an ƿeoir, on the top of the grass: ƿeur ƿium, 'dry grass,' hay, but often without ƿium, as beart ƿéir, a bundle of hay.

ƿeurƿa (ƿéarƿa) m. a feast: pure Irish ƿleao, cuim, cóirir, etc., often with ƿleao, as at 399, bí ƿleao ar ƿeurƿa ann ʔo íoir, feasting and festivity, continuously. [Norm. Fr. *feste*, now *fête*, Span. *fiesta*, Eng. *feast*, all from Lat. *feſta*, (n. pl.) feasts, festivities.]

ƿéioir, appar. an indeclin. noun, power, ability, possibility: ir ƿéioir liom=there is power with me=I can; also, ir ƿéioir ʔam, it is pos-

sible for me, I may or can : but this is modern, formed on the analogy of *yr mian liom*, *yr taithneam liom*, etc., *féroir* was really a verb, *feudoar* or *feudoar*, *i.e.*, a pres. passive of *feudoaim*, I can, therefore, *féroir*, strictly = it is possible : *b'féroir*, 238 = *bað féroir* = it might be possible, perhaps.

Férôm, f. (sometimes masc.) use, service, need : effort handling, *le ferôm na leice lán-móir*, with handling that full-great flag : gen. *ferôme* and *ferôma* : formerly neuter like *gneim*, *léim*, etc.

Fiað, m., a deer : *1 g-croicnib fiað*, in skins of deer : orig. an adj., meaning *wild*, hence, a wild animal : *cf.* Eng. *deer*, Germ. *tier*.

Fiaðail, m., a weed, weeds (collect.) only at l. 544 ; from *fiað*, wild, Eng. *weed*, W. *gwydd*.

Fiaffruigim, v. trans., I inquire, ask : with *oe*, as at 517, *o'fiaffruigear féin ann rin oioð rúo*, I then inquired of those : inf. *fiaffruige* or *fiaffruige* : orig. the same word as *iaffraio*, to ask, but now the meanings and constructions are different : *iaffru ari*, ask of him, *fiaffruig óé*. inquire of him : O. Ir. *iaffraio*, which in one case lost the *f* and *g* and produced *iaffraio*, in the other prefixed *f* and transp. *yr* and gave *fiaffruige*.

Fial, adj., generous : *Fionn fial* : genit. and voc. *féil* : *a Oirín féil* !

Fian (1) masc. (a) orig. *fian* (with one n) a hunter : *fian-boč* = a hunter's booth or bothie : *fian-čorcar*, a hunter's slaughter, the game killed by a hunter, a hunter's triumph : (b) a soldier, warrior, cham-

pion : (c) a Fenian or soldier of the ancient *Fianna Éipeann*, or military forces of the early Irish kings: esp. (as in *Ḷaoi*), those commanded by Finn, son of Cumhall: in mediæval times *fiannao* and *féinnrō*, were more used for a soldier in general. Genit. *féinn*, pl. *fianna*. In sense (c) occurs four times, always in genit. pl. at ll. 4, 51, 81, 547. (2) fem. collect. the Fenian body, the military, or army: mostly in this sense in *Ḷ. O.*, genit. *féinne*, dat. *feinn*: six times in nom., once in gen. 67, five times in dative. (O. Ir. *fián*, from the root found in Lat. *VĒN-ARI* to hunt, *VĒN-ATOR*, hunter: *vĕn-īre*=go, *vĕn-ari*, to make go,=hunt: Eng. *wend*. The *hunter* early became a *warrior*.)

Fiillim, v., intrans. and trans: always intrans. here: I return, go or come back: perf. at 320, *nó ar fiill rí*, or whether she returned: fut. 448, *ar fiillfeao ríán*, and I shall return safe: inf. *fiilleso*, 263, *náir b'fiilleso ói*, that there would not be a return for her=that she would not return. Root *fił*, found in Lat. *vol-vo*, Eng. *wheel*, Germ. *welt* (the world).

Fion, m. (gen. *fiōna*) wine: n. pl. *fiōnta*, used at 258 as a gen. pl., *iomao fiōnta milip*, many sweet wines, perh. for *fiōntao*, cf. *coillteaō*, *bailteaō*.

Fionn, adj., fair, white, bright: compar. *finne*. (O. Ir. *finō*, W. *gwyn*, Lat *venus*, orig. beauty.)

Fioi-caoim, f., true kindness: only in *fiōi-caoim fáilte* at 95, the true kindness=the very kindest of welcomes.

Fioir, m. (gen. *feapa*) (1) infin. of *feaoair*, I know, orig.

to see, to visit as *téirdeam anoir* *vá fíor*, let us go now to see (or visit) her: (2) knowledge, *fíor* *ar* *rát* *an rceíl*=knowledge and origin of the story=the whole story: *gan fíor*, without knowledge, unknown to, secretly, sometimes *as gan fíor*: *so b'fíor* *vam*, with my knowledge, in my opinion: *feap-feapa*, a man of knowledge, a seer, wizard: *b'fuil a fíor asao*=have you its knowledge=Do you know? (O. Ir. *fírr*, W. *gwest*, Engl. *wit*, *wise*, Lat. *video*.)

Fítcéall, f., (gen. *fítcéille*, dat. *fítcéill*), chess: only once, in genit. *as imirt fítcéille*, playing chess. (O. Ir. *fítcéll*, *procéll*, for *fíro-cíall*, lit. the board wisdom or art, from *fíro*, now *fíó*, a wood, tree, board and *cíall*, wisdom, skill: W., *gwydd-bwyll* from *gwydd*, wood, board, and *pwyll*=Ir. *cíall*.)

Fílaic, m., a prince, great lord, ruler: gen. *fílaíca*: *íomóa mac ruí asur áro-fílaic*, many a king's son and high prince, 85; *'ra líacé fílaic áro*, and the number of high princes: gen. plu. for the older and more reg. *fílaic n-áro* (W. *gwlad*, a kingdom, a country, A. S. *walda* (in *Bret-walda*) a wielder, ruler, Lat. *validus*.)

Fíleao, f. (gen. *fíleroe*, dat. *fíleró*), a feast, banquet; *oo geobair fíleao*, imirt ar ól, thou shalt get feasting, playing and drinking: often in later times with *feurta* as at 399, *bí fíleao ar feurta ann*, there was feasting and festivity: O. Ir. *fíleo*, W. *gwledd*, Eng. *wealth*.

Fílearc, f. (*a*), a branch, wreath, garland: *fílearc airtio*,

a silvery wreath (*b*), a rod, wand, *fléarc* *uolúte* = a transforming wand = *flac uiaoróeacta*: esp. *fléarc flacta*, a prince's rod, *i.e.*, a sceptre = *flac muḡda*.

Flúoḡ, m., chickweed; *W. gwlydd*, Eng. *wild*.

Flúipre, f., plenty, abundance: *flúipre oen arán*: cf. *flúipreac ḡac éirc ar an toinn*, abundance of all fish on the wave, Munster Poets 2nd Series, p. 48.

Fóo, m., the earth, ground: the green sod: *feart fóo-uoirin*, a grave earth-deep = deep in the earth: (2) a piece of earth, of turf or the like: *fóo móna* = a sod of turf.

Fóil, adj. (also *fóill*) soft, quiet, gentle: *éirc liom ḡo fóil*, listen to me gently and quietly: *ḡo éiruḡ [ḡráinne] ḡo fóil foirḡionac* Grainne arose quietly and calmly: *fan ḡo fóil* = wait easy (not 'wait a while'). See Notes.

Fóimcin, inf., of *fóim*, I relieve, assist: with *ar* (= for) — *aḡ fóimcin oim féin* = to relieve me. (*Fóim* is prob. for *fóimic-im* and contains the root *imc* = to run: cf., *suc-currere* = succour, to run up — with help.)

Fóinneart, m. great strength, might: *for-neart* = over-strength.

Folac, inf. of *foluigim* = I cover: twice, 32 *aḡ folac a bḡḡa*, covering her shoes, and 42, *aḡ folac an rḡeio-eic báin*, covering the white steed.

Follán, adj. (1) of the body, sound healthy: (2) of food and other things, wholesome, good, healthful. (Prob. for *fo-flán*, very healthy or sound, *fo* = well: the *i* in the last syll. seems a mistake.)

ƿelt, m. hair of the head: (O. Ir. ƿalt, W. *gwallt*.)
genit. ƿuilt.

ƿonn, m., (1) pleasure, delight: ƿactao le ƿonn go ƿ.
n. O. I will go with delight: (2) melody, music,
song: ƿabáil ƿuinn=to sing a song: esp. the *air*
or *tune* of a song.

ƿpar, m., a shower: in ƿaoi, always a shower of tears:
ƿpara oeop or oeup=showers of tears. (O. Ir.
ƿpar, ƿporr=*versus*, an overturning, a pouring
out, from ƿer—root of ƿearaim, ƿearcainn, q.v.)

ƿuaɣaim, v. trans., I call out, proclaim: 213, o'ƿuaɣaim
cat ar comɣac, he proclaimed contest and conflict
=challenged to battle: comɣac o'ƿuaɣaob=to
offer battle, challenge: O. Ir. ƿuacaim ƿócɣaim
=fo-ac-ɣair-im=I call out to.

ƿuam, f. a sound: gen. ƿuame and ƿuama: anctly.
neuter.

ƿuapar, v. irreg. perf. 1st sing. of ɣeibim, I get, find:
=I found, gained, won: oo ƿuapar bláob, I gained
praise (or fame). See ɣeibim.

ƿuil, f. (gen. ƿola) blood: aɣ ƿileab ƿola, 295, drop-
ping or losing blood.

ƿulangaim, v. trans. (1) I suffer, bear, endure: (2) I
let pass, I disregard: in this sense, once with
ɣeapa, 101, ɣeapa naç bƿulangairo ƿioi-ƿaoic, a
request that true heroes do not disregard. (Also
ƿulangim, ƿulingim :=fo-ling-im=I run under,
undergo.)

ɣabaim, v. trans. and intr. (a) I take, seize; twice in 3rd
S. perf. oo ɣabiongantap ƿionn, wonderseized Finn,
Finn was amazed: oo ɣab. 1. ɣac n-aon oioob wonder

s. each (one) of them, 514 : this is the true Irish idiom for such ideas : so also with *eagla*, *feairt*, *bhíon*, etc. (*b*) I take (leave)—with *le* or *pe*: *oo* *ḡabamar ár ḡ-ceao nír an óig*=we took our leave of the maid : (*c*) I take to (a person), therefore, give, offer: *oo* *ḡabar buíóeacár leir an ríḡ*=I gave thanks to the king : (2) intrans. I take myself=I go, pass: as at 553, *ar nḡabáil nam tpe ḡhleann-na-rmól*, on (my) passing through Glenasmole. This verb is regular making its fut. and cond. *ḡabfao* and *ḡabfainn*, but it sometimes borrows these tenses (in all meanings of *ḡabaim*) from the allied form *ḡeibim* (I get) making *ḡeobao* (I shall take or go) and *ḡeobainn* (I shd. take or go).

ḡaḍar, m., a hunting dog, beagle: *ár nḡaḍair béil-binne*=our sweet voiced hounds.

ḡáir, f. (gen. s. *ḡáire*, n. pl. *ḡáirḡa*) a shout, a cry: *ḡáir ḡuil*, a cry of wailing, a loud wail: a cheer, *ḡáir maoiḡm*, a cheer or shout of exultation: mostly here in pl. *ḡáirḡa*: esp. with *trí* as *trí ḡáirḡa ḡrinn*=three shouts of joy, *trí ḡáirḡa cumaiḡ*=three cries of sorrow. (Connected with *ḡair* in *ḡair-im*, I call, now *ḡoir-im*: *ḡáire*, laughter: Welsh *gair*, a word, Eng. *cheer*.)

ḡairceao, m. valour, heroism: deeds of valour; *ḡníom ḡairciḡ*=a deed of valour: *tréir ḡe oo ḡairceao*, leave off (speaking of) thy deeds of valour: also *ḡairce*, *ḡairḡe*.

ḡairciḡeac, *ḡairceaoac*, m., a champion, knight, warrior: always implies distinction; only at 570,

where Οἱρῖν is addressed as αἰμοῦξ-ῥαῖρσὶς ὀῖς-
O noble young champion !

ῤαοῦ, f. a wind : ῤαοῦ Μῆαῖτα=a March wind : gen.
ῤαοῖτε, dat. ῤαοῖτ.

ῤαρ, m, a short distance, or a short while ; ῤαρ βεῶς
'να οὐοῖο=a little distance behind her : also
nearness, ἰ νῤαρ ὀαμ=near me, also, α'μ ῤαρ, in
my neighbourhood=near me. (Allied to ῤοῖμσ
and ῤεάμ, *short*.)

ῤαρῖ, adj., rough, fierce : coarse : of the touch,
appearance, voice, etc., only in the phrase 183,
ἰ νῤαρῖ-ῤλέις=in rough conflict.

ῤαῖτα, pl. of ῤάμ, a cry, shout, q.v.

ῤεαῖ, m. (1) a word, promise, pledge : (2) the equal,
equivalent, the worth : βαῖ ῤεαῖ λε αὐο
(αὐοῖεαμ) which would be the equal of a hundred
(swords).

ῤεαῖαμ, v. tr., I promise, pledge : 447 οὐ ῤεαῖαρ οἱ
ῤαῖ νί, I promised her everything : inf. ῤεαῖαμαῖ.

ῤεαν, m., (1) love, affection : ῤράῖ αῤυρ ῤεαν οὐ αῖαῖρτ,
to give love and affection : (2) loveliness, amia-
bility, α ῤεαν αρ μό ῤεαν=O woman most
amiable : hence ῤεαναμῖαῖ, amiable.

ῤεαῖα, pl. of ῤεῖρ, q.v.

ῤεῖβμ, irreg. v. I get, find : μαρ οὐ ῤεῖβμν α ἰάν,
as I used to get plenty of it : indirect pres. ῤαῤαῖμ:
perf. ῤαῤαῖρ from a different root : fut. ῤεῖβαο,
cond. ῤεῖβαμν : indirect ῤεῖῤεαο and ῤεῖῤμν:
inf. ῤαῤαῖ for ῤο-ῤαῖ-αῖ, from ῤαῖ=take : imperat.
ῤάῤ. (Weaker form of ῤαῖαμ=I take, seize.

receive: but some of the tenses interchange: See *ḡabaim*.)

ḡeip, f. (gen. s. *ḡeire*, n. pl. *ḡeapa*, gen. pl. *ḡeap*): (1) a prayer, request, *ḡeapa ʾo ʿuipum ʾoʾ ʿomai*=a request I put before thee, I make of thee: (2) a command, order, strict injunction: *ḡeapa ʾo ʿuip ri ai an tpeun*, commands she imposed on the giant: (3) a solemn pledge, bond—the breaking of which brought punishment, *ʾo ʿuip ri me ʾa ḡeapaib ʿpuaiʾo(e)*, she placed me under strict bonds: (4) a prohibition, a prohibited thing, *ir ḡeip ʾam rim*=that is prohibited to me=I may not do that, though sometimes in this phr. it means a *command*: (5) an unlucky, disastrous thing. The sing. *ḡeip* does not occur in the *ʾaoi*, but the pl. three times, at 101, 229, 471—the meaning and construction being different in each case. (The root is *ḡuro*—of *ḡurōim*=I pray, request: O. Ir. *ḡerr* a prayer, request: cf. *ʾirp* from *ʾeo*—*mepp* (now *meap*) from *miro* (think) whence *miroeaiahain*=meditation.)

ḡeuz, f. (1), a branch, *ḡo bāpī na nḡeuz*: (2) a limb of the body, esp. an arm, *le ʾorimeapc ḡeuz*, by might of his arms.

ḡiʾo, conj., though, although: *ḡiʾo ʾoiib liom a luʾo*, though sad to me to speak of it. (Also *cio*, O. Ir. *cio*, orig. a neuter pron., what? then *what though*, *what if*: cf. Lat. *quod*=what and though, *quid*=what and why? with the neuter pron. *eoʾ*, *ḡiʾo eoʾ*, or in one word *ḡiʾoeaʾo*, though (it be) that, even so, however, nevertheless: *map ḡiʾoeaʾo*, as though, indeed! forsooth! anglicised ‘moryah’ l’.

ḡiorta, m., a girth, a horse's girth : only once, ṛo ḡiur
ḡiorta óir, the golden girth broke, 586 : (From
the Eng. *girth* : pure Irish cior, or ciorlað.)

ḡlacaim, v., trans., I take, receive, accept : (2) in 3rd
pers. sing. to seize, affect : ḡlac uaman an
t-eað ban,—fear seized the white steed=the white
steed took fright : see ḡaḡaim : ḡlacaim maiteam
(pároun) aḡao=let me receive your pardon=I beg
your pardon : (3) I take, feel, am affected by : ṛo
ḡlacar tuipre, I took weariness=I felt weary or
sad : late for the more idiomatic ṛo ḡaḡ (or ṛo
ḡlac) tuipre mé=weariness seized me.

ḡlan, adj. (a) clean, pure : often of gold, óir ḡlan=pure
gold : óir buíðe ba ḡlaine rcaíl, yellow gold of the
purest quality—(lit. shade or hue) : (b) clear,
bright, unclouded, as of the sky, the eyes, gems, etc.,
a porca ḡorma, ḡlana, ḡan rmúit=her blue eyes
clear without a cloud. (W. *glan*, Eng. *clean*.)

ḡleann, m., a glen, a deep valley : any vale or valley :
i nḡleanntaib mine=in smooth or pleasant vales :
(O. Ir. ḡleno, genit. ḡlinoe, ḡlinne : Ríorie an
ḡleanna=the Knight of the Glen or 'Glyn' in co.
Limerick : W. *glyn*, whence Eng. *glen*.)

ḡléic, f., turmoil, conflict : 183, 232 : the e is long
though often unmarked : in both places in laoi,
assonates with laoð, which contains a long diph-
thong : and generally assonates with a long vowel
in poetry : prob. not connected with ḡlac=hold,
but with ḡliað and ḡleo, of which it is perhaps a
dimin. for ḡliað-ac or ḡliac. See ḡleo.

ḡléipe, f. (1), brightness, purity : (2) the purest part,

choice, or best of anything: *gléipe na rluaḡ*=the choice of troops, picked troops: *gléipe laoc*, the choicest hero: *cf. feabair na rluaḡ, feabair na b'ear*: often considered a different word from *gléile*, but prob. identical: *gléile=glé-ḡile*

ḡleo, m. (1) noise, roar, tumult: (2) battle, conflict: *ceud eac ar m'ipe i nḡleo*, 119, *ḡníom ḡaircib' aḡur ḡliaob*, 2; (genit. *ḡliaob*, dat. *ḡliaib'*: but also nom. *ḡliaob*, gen. *ḡliaib'*.)

ḡleuraim, v. trans. and intr. (1) trans. (a) I dress, equip: (b) I furnish, *teac ḡleurtā, reomra ḡleurtā*: (2) intrans. with *ar* on, 485, *oo ḡleuraḡ oim*, I prepared, got ready, dressed myself.

ḡliaob, see *ḡleo*.

ḡlic, adj. (a) prudent, shrewd, *ouine ḡlic*: (b) in bad sense, cunning, artful, *feair ḡlic olige*=a cunning lawyer: (c) of arms, strokes—cunning, sure, *Oirín na n-arm nḡlic*.

ḡlórimair, adj. (1) lit., bright, splendid, glorious, *lá ḡlórimair*, a splendid or glorious day (O'Begley) from *ḡlóir*, brightness, radiance: *roillreac ḡlórimair mar an nḡrén*, splendid, glorious as the sun: (2) fig. glorious, renowned, famous.

ḡnaoi, f., the look, countenance, aspect: *ar veire ḡnaoi* =of the fairest countenance. See *ḡné* (1).

ḡnát, adj. (or past partle.) 1 (a) orig., known, recognised, from root *ḡne* or *ḡen*, *cf. aítne=at-ḡne*: *ouine ḡnát*, a known, familiar person: (b) well-known, usual, customary, *mar ar ḡnát, mar ba ḡnát*, as is (or was) customary. (2) m., a known thing, practice, custom, wont: *ir ḡnát liom*, it is my

custom, my way : *ve* ḡnát, as a habit, usually, *W. gnawd.*

ḡné, (1) *m.*, the look, face, countenance : allied to ḡnai *q. v.* a ḡeil-ḡne=his bright countenance. (From ḡen- *W. gne*, *Eng. ken.*)

ḡné (2), *m.*, kind, sort, species : diff. word from preceding : allied to *Lat. genus*, *Eng., kin, kind*, root, ḡen=produce.

ḡním (or ḡníom), irreg. verb, I make or do : from root ḡní (ḡen) come pres. ḡním, imperf. ḡníominn, perf. ḡunnear=ḡugnear=ḡo-ḡní-ar : sec. and dep. forms *véanam*, *véanainn*, *véápnar* : fut. and cond. *véanarao* and *véanarainn*, *double* forms from the older *vénao*. *véanainn* : sec. and dep. *óionḡnao*, *óionḡnainn* : the unusual *naç nḡním* (for *naç nvéanam*), found at 424. Forms found in *ḡaoi* are very few : pres. at 424, condl. at 478, perf. ḡinn' (for ḡunne) 488, inf. *véanam*, once : *p. partle. véanta*, once.

ḡníom, *m.*, deed, act : orig. inf. of ḡním : *vo bḡeápn ḡníom ḡaircío*, who was best for deed of valour : gen. *ḡníoma* and *ḡním*, pl. *ḡníoma*, collect. *ḡníomḡnao*, less correctly *ḡníomḡnaç*.

ḡnúr, *f.*, the face look, countenance : *oḡḡeucar ruar in a ḡnúr*, I looked up into her face : connected with *ḡnai*, *ḡné* (1) *ken*, etc.

ḡnúr, *m.* (pl. *ḡnúra* and *ḡnúr*) : the neigh of a horse : *vo léis trí ḡnúra ar ór áro*, gave forth three neighs aloud : otherwise *reirḡeac*.

ḡo, prep., to, towards : of place and time (*a*) of place, *ó Luimneac ḡo Corḡaiḡ*=from Limerick to Cork :

takes *h* before vowels, *go h-éirinnn glair*=to green Erin; with the art. the latter resumes the orig. *r*, as *go ran áit*, usually written *sur an áit*=to the place, *sur an mbaile*=to the town: (*b*) of time, *go ceann bliadna*, to the end of a year, for a year: *ó tús go deireadh*=from beginning to end. (O. Ir. *co*, a diff. word from the following.)

go (*gon*), prep., with, along with: rare now, but in such phrases as *míle go leic*, a mile *with* a half=a mile and a half: *ríat go o-tuan*, a yard and a third: before vowels, resumes the older form *gon*, (often written *go n-*), *éire gon iomaó reuó: ceuó caoma(é) gon a lomraib óir*=with their fleeces of gold. (O. Ir. *con*, *co*, Lat. *con*, *cum*, W. *can*, *gan*.)

gráó, *m.*, love, affection: often with words more or less synonymous, *gráó agus sean*, *rearc agus gráó*, etc., *gráó do tabairt do úinne*=to love a person, to fall in love with some one: usually transl. to *give* love to a person: but prob, rather to take (or conceive) a love or liking for some one; cf. the Engl. phrases, to *take* a liking, a fancy, to *conceive* a passion, a hatred, etc.

gráin, *f.*, hate, dislike, disgust: an object of dislike, *ir gráin liom é*; (*b*) ugliness, hideousness: (*c*) terror, an object of terror: an *raṭac ba mó gráin*, the giant most terrible (or most hateful): hence adj., *gránna* or *gránna*=ugly, deformed, hideous, hateful.

grácar, *m.*, encounter, contest, conflict: only once, 286, *'ra ngrácar teann*, in the stiff encounter:

cf. ὄμιλος=a mob, ἄγχι=rough, ὄμιλος=a shout, roar.

ἡδονή, m., (1) pleasure, joy : genit. : ἡδονῆς : τρεῖς ἡδοναίαι
ἡδοναίαι=three shouts of joy : (2) a pleasant word, joke, witticism.

ἡδοναῖα, p. part. of ἡδοναῖα, I carve, cut : οὐρανὸν
ἡδοναῖα οὐρανὸν ὄρεον, carved out of red gold : ἡ
μαλὰ ἁλὺς ἡ ἡδοναῖα οὐρανὸν, her fine eyebrow
(that) was clear cut in shape.

ἡλιος, f., the sun : the nom. does not occur only as an
adj. in the word ἡλιος-βίαν, 316, the sunny
maid : the genit. ἡλίου(e), at 328 : the dat. ἡλίῳ,
often, μαρὶς ὡς ἡλίου=like the sun, ὑπὸ ἡλίῳ,
under the sun, etc.

ἡλιανός, m. (a), a sunny bower, sun-lit room or balcony :
(b) a sun-lit palace, any palace : at 196 joined with
πάλας : ἡλιανὸν ἡλιανὰς ἀγυρὶς πάλας, splendid
bowers and palaces.

ἡλιος-βίαν : See ἡλιος.

ἡλιανός, adj., sunny, sun-lit, splendid : πάλας ἡλιαν-
ός, sunny palace.

ἡδονή, adj., pleasant, loving, ἡ Οὐρανὸν ἡδονή ! prob.
however, always the genit. of ἡδονή, pleasure, joy,
q.v.

ἡδονή, f., the cheek : οὐ ἦν ἡ ἡδονή ἡ ἡδονή, the
tears flowed down (by) her cheek : the dual at
248, ἡ ἡδονή ἡ ἡδονή ἡ ἡδονή ἡ ἡδονή, and her two
cheeks were of the colour of the rose.

ἡδονή, m., crying, weeping : genit. ἡδονῆς and ἡδονῆς : τρεῖς
ἡδοναίαι, three wailing cries.

ἡδονή, m., iron : only once—of Favor's club, ἡδονή

բարբառ իարանն=a heavy club of iron : O. Ir. *iarán, éin, éarn* : as *éarnbár*=‘iron-death’=death by the sword : W. *haiarn* for *aiharn*, Eng., *iron*, Germ., *eisen*.

Իարթաւմ, v. tr., I ask, demand, request : to ask a thing of a person, to ask a person for a thing=նի(ո) Ծ'արթարօ ար նեած : Ծ'արթար ցեօ ար ան լւջ=I asked leave of the king. See Բարբառիցիմ.

Իւե, f., balm, a healing draught, a healing ointment : only once, with *balram* : շար իւ ար *balram* ւն մօ շեօծաւբ=poured healing and balsam into my wounds : W., *iach*=well, sound. See Notes.

Իմեալ, ւմիօլ, m., a border, edge, brink : hem or border of a garment : only in phrase, ւն ւմիօլ-ծօրօաւբ Լօճա Լեւն=on the circling (or surrounding) shores of Loch Lein. (From prep. *ւմ*, *ւմ*, about, around : O. Ir. *immet, imbel*, prob. for *imm(ċ)el* from *imm* and *rel*=turn, *բալ*=a ring : W. *ymyl*, Eng., *hem*.)

Իմրտ, inf., and verbal of *imrum*, I play : only in *ալց ւմրտ բիճիլլե* (at) playing chess, and *ջեօծար բլեօծ, ւմրտ, ար օլ*, feasting, playing and drinking : (For *ւմ-բրտ* : compd. of *բեր*=give, put.)

Իմեօճտ, f. (1), a going away, departure : (2) proceeding, transaction, event : (3) adventure, experience : from *եօճտ*, going or coming, and *ւմմ*=complete, thorough : hence, a going away, departure.

Իմճիցիմ, v. intr. (1) I go away, depart : ան է օճ շեիլ օ իմճից ւատ, is it thy husband has gone away from thee? (2) in 3rd sing. often equals *to happen*, *to become of* : ցաօէ օ'ւմճից ար? What happened

to him ? *caré v'imtīg ar an aipgeao*, what became of the money ?

m̄gean, f. (gen. *m̄gine*, dat. *m̄gin*, nom. pl. *m̄geana*):

(1) a daughter eight times, as at 60, 225, 297, 311, etc., (2) a maid, virgin, four times, at 69, 78, 92, 346: (3) a woman in general as at 441, where obviously neither of the other meanings suits.

iomao, m. (orig. neuter): much, many, a great deal or quantity: *iomao reuo*, *iomao fionta*, (many wines). (O. Ir. *immac*, prob.=*im-mét*=great number or bulk.)

iomōa, adj., many: generally now only predicative with *ir*, *ba*, etc., *ir iomōa lá doibinn*=many is the delightful day.

ionao, m., a place, site: *ní maib 'na h-ionao*=there was not in its place (or on its site): *feap-ionaro*=a deputy, vice, lieutenant: *feap-ionaro an rīg*=the king's deputy, viceroy.

ionann, adj., equal, same: *ir ionann rin aḡur*=that is the same as—*oo b'ionann deallmao ói 'r von ḡrén*, her brilliancy was equal to the sun's.

ionḡantar, m., wonder, amazement: abstract from *ionḡnao*=wonder, a strange thing: *oo ḡab ionḡantar é*=wonder seized him.

ir, copula verb, is: relat. pres., *ar*: perf. *ba*: perf. 1st pl., *bámar*, 286, used in sense of *bíomar*: cond. *baó*, fut. *buó*: rel. fut. *bur*: opt. *ḡo mba*, *náir* *ba*, no imperat., no infin.

irliḡim, verb. trans and intrans.=I lower, let down abate: here only intrans. *v'irliḡ an t-anfao*=the

storm abated : from íreál = low, inferior, from old, prep. ír, found in ríor and aníor.

lá, m., day, a day : τά lá ann = 'the day is in it' = it is day : gen. láé, as fáinne an láé = the dawn of day : often laoí in poetry, as at 309, arí amáic laoí = on the appearance of day : dat. generally lá, but sometimes ló, as í ló an b'páda, or í lo an b'peiceamhair = in the day of judgment : le roo ló = during your day = in your lifetime. (O. Ir, láte, láite : perh. allied to lar = kindle, Eng. *light*.)

labhair, v. trans. and intrans. I speak ; generally intrans. as ro labhair go caoin cnearda = she spoke gently, earnestly : W. *llafar* = speech, L. *labrum* = lip.

laḡ, adj., weak, faint : b'púirte, laḡ, faon = bruised, weak and exhausted : W. *llach*, Lat. *lax-us*, Eng. *slack*, and *lag* (verb).

laoch, m., a warrior, hero, champion : ríor-laoch = a true knight. [Orig. a *laic* or layman, as in phrase roirí laoch aḡur cléiríeac = both layman and cleric, and prob. therefore a loan word like cléiríeac (*clericus*) : pure Irish cupaó, mílir, ḡaircíreac, t'reun, t'reinfeair, fíann, féinnir, etc.)

laochraíó = warriors, heroes : now an indeclin. collective, but formerly laech-raíó, a collect. of laoch (laech) declined as a fem., sing : so also mac-raíó, ḡiollan-raíó, etc.

laoḡ, m., a calf : only once, ceuro laog : orig. any young animal, cf. a laoiḡ liom = my pet (*pet* from Fr. *petit*, a little one) : allied to lu, luḡ = small, root of luḡa = less : W. *llo*, a calf.

ῥαοι, f., a lay, a ballad, a story in verse, orig. any short poem or song: now generally a ballad or story in verse, as the ῥαοι Οἱρίν, ῥαοι na Seilge, ῥαοι na Con Duibe, ῥαοι mheargais, etc. Formerly ῥάις and ῥάιρ: now generally indeclinable in sing., pl. ῥαοίτε. See Notes.

ῥάι, m. (1), the middle, the centre, ceapτ-ῥάι=the very centre: ῥάι an lae=meaðon-lae, midday: (2) the floor, the ground: ar ῥάι, on the ground, down, fallen: W. *llawr*.

ῥάιμ, v. trans. and intrans., I light up, kindle: ro ῥar an mói-muiri meap=the great mad sea kindled (or was lit up).

ῥάταί, f. (gen. ῥάτῑαḃ, ῥάίτῑεḃ) (1), a flat place, open space: ῥάταί an ceta, the field of battle: (2) genly. presence, with ro (to) as 49, ro cainis rí ro ῥάταί fhinn, she came into the presence of Finn: without a genit. at 561, cainis mé ann rin ro ῥάταί, I then arrived on the spot: i (or a)=in, into, as at 512, cangaoar am' ῥάταί péin=they came into my own presence.

ῥe, prep., by, with, near: in the possession of, belonging to: in the opinion of, with, to: to, towards, against. (O. Ir. la, le, prob. from noun, leḃ, laḃ (side) hence *beside*, by, near is the orig. idea: a diff. word from pe, which was anct., ppe, ppi, ppuḃ: but they became confounded at an early date: in sense of *to, towards, against*, pe is prob. always the right word. See Notes.)

ῥeaba, f., a bed: genit. leapḃa or leapa: pl. leapḃaḃa or leapaḃa: leapḃaḃa clúir=warm-covered beds:

[O. Ir. *lepa*, perh. allied to Eng., *sleep*: for loss of a possible initial *l*, cf., Ir. *log* and *rlóg* (a hollow) *leaman* and *rléaman* (elm).]

Leabap, m., a book: only once 525, *is iomra leabap*, many is the book: W., *llyfr*: O. Ir. *lebar*, *libur*, perhaps from Latin *liber*: pure Irish *oul*, *baric*, *cuilmeann*, etc., etc.

Leac, f. (gen. *leice*, dat. *leic*) a flag, flat stone: four times—twice in genit., *leice*, 563, 585: twice in dat. 565, 582, but *leac* for assonance with *veap*, (instead of *leic*): also *liag*, an allied form. (W., *llech*, Gr. *plax* and *pelekys* [orig. a stone-hatchet], Eng. *flag*.)

Leact, m., a grave: only in phrase *a lia ór a leact* = his stone over his grave: prob. not connected with *leac*, a stone, but with *luige*, a lying, O. Ir. *luige*, and with Lat. *lectus*, a lying down, a bed.

Leagam, v. tr., I lay down, put down, place: *leagað éugaimn móran bró*, much food was laid down before us, 255: allied to *luige*, Eng., *lay*, L., *lego*.

Leanaim, v. trans. and intrans. (1), trans. I follow: *lean mipe*=follow me: *ro leanadar an loig*=they followed the track: (2) intrans., sometimes with *ar*=follow up, pursue, continue, *lean ar ro rceul*=continue thy story: sometimes with *ro* (to) with little diff. of meaning: *lean roo' rceul*=keep to thy story, stick to thy story, do not wander: sometimes apparently with *oi* (of or off), but this is doubtful: inf. *leanaimin*, to follow, *luict-leanaimna*=followers.

Leap, m. (gen. *lip*), the sea: only in phrase, *tap leap*

=over sea. Hence, Manannán mac Lir Manannán, the fabled Son of the Sea. (O. Ir. *leir*: prob. means the *full*, the wide or great, allied to *léir* fulness, entirety, *leor*, sufficiency, W., *lir*=fulness.)

Leathan, adj., wide, broad: only in *Leathan-Laiḡean*=of broad Leinster.

Léigim, v. trans. and intr. (1), I let, leave: (2) I let forth, give forth, utter: mostly in this sense in *Ḥaoi: ro léig tḡí ḡnúra ar*, he gave forth three neighs: *ro léigeadar tḡí ḡáirta ḡunn*=they gave three shouts of joy.

Léim, f., a leap, bound: leaping, bounding: *ar léim lút(a)* in swift bounding: *ḡan rú, ḡan léim* without (power to) run or bound: orig. neuter. infin. of *ling-im*=I leap, bound: W., *llam*.

Léine, f., a shirt, an inner garment of linen, wool, or silk.

Léir, adj. (1), clear, open, visible: (2) easy, obvious, *naḡ léir linn airtir ouit*, 527, that we should not find easy to tell thee of—hence *roilleir* (for *roil-léir*) clear, bright, open: manifest, easy.

Leitḡeo, f., an equal, a match: only once, *a leitḡeo ar tḡí ní facair réin*, its like thou hast not seen on land: *a leitḡeo ve ouine*, or *ouine a leitḡeo*=a man of his like=such a man: not from *leitḡeo*, breadth, but is a dim. of *leitḡ*, a half: *leitḡeo*=another half, a counterpart.

Leor, m., enough, sufficiency: also plenty, abundance, *airḡeo ḡo leor*, money in plenty: generally now with *ḡo*, but formerly could take any possessive

pron. as *mo leon* (=my sufficiency) *uo leon*, *4 leon*, etc. (O. Ir. *lón*, *lóon*, perh. for *p-lón*, cf. Lat. *plér-us*.)

leun, m., woe, misfortune, disaster : *creuo (é) an leun uo bain uóib*, what disaster had befallen them : *mo leun*=my woe!

lia, m., a stone : in the phrase *4 lia ór 4 leact*=his headstone over his grave : also in the well-known *lia fáil*, said to mean 'Stone of Destiny,' which is doubtful : more prob. means *Stone of Strength* or *Power*: its orig. name was *fál* (without *lia*) See Notes.

liaḡ, f., a stone, esp. a flag or flat stone : gen. *léige*, dat. *léig* : pl., *liaḡa* : occurs three times, 562, 576, 578 : *leice* (from *leac*) is however used as genit. : *liaḡ loḡmar* (or *luaḡmar*)=*cloch buacha*, a precious stone. (Allied to *leac*, but prob. a diff. word altogether from *lia*.)

liact, f., a number, multitude : *ca liact?* How many, what number? *4 liact flait áro*=their number of high princes: from *lia*=more, compar. irreg. of *móir* and *iomóir* : connected with *lón*, *lán*, *luet*, etc.

lionaím, v. trans. and intrans., I fill : (1) trans., *lón uo ḡlome*=fill your glass, *lonta oe beoir*=filled with liquor : (2) intr. *uo lón rí o'á ḡráo*, she became full of love for him : *uo lón 'na bpoimntib*, which filled up in billows : connected with *lán*, W. *llawn*, Lat. *plen-us*.

loct, m. (1) defect. want: (2) a fault, failing, error, *arán ar oeoḡ ḡan aon loct*, food and drink with-

out any stint: allied to *luḡa*, *laḡao*, Eng. *light* and *lit-tle*.

lomari (also *lomairt*, *lompað*), m., a fleece: *ceuro caoria* (è) *ḡon a lompaib óir*, a hundred sheep with (their) fleeces of gold: more usually *lompað*, from *lom*=bare, stripped.

lonnpač, adj., brilliant, splendid: *ḡmanáin lonnpača*, splendid bowers: From *lonnap*, *lonnnir*=brightness, splendour.

lorḡ, m., a stock or stem of a tree: a stump, log: only in phrase, *lorḡ-ḡearrao iarainn*=a heavy club of iron: O. Ir. *lorc*, W. *llorŷ*, a beam, a leg, a shank: Ir. *lurḡa*, a leg, shank, shin.

luač, m., price, value: *a luač ro čur i ḡcéill*, to explain or convey its value.

luað, inf., cf. *luairim*, q. v.

luairim, v. tr., I mention, speak of: *an laoc atáim a-noir ro luað*, the hero I am now speaking of=*an laoc ro luairim*: *nír luairéað mé le ḡear*, I was never spoken of as any man's.

luač, adj., swift, quick; early: allied to *lúč*: q. v.

lučt, m., (collective), people, class, folk: *o'ḡáḡar ḡlán aḡ lučt an uim*, I said farewell to the people of the castle: often used as plu. of *ḡear*: as *ḡear-ceoil*, man of music, *lučt-ceoil*=musicians: *ḡear-olḡe*, man of law, *lučt-olḡe*=lawyers: another form of *liačt*, and therefore connected with *lia*, *lion*, etc.

luḡim, v. intr., I lie: *ro luḡear ar mo čliačán oear*, I lay (or bent) on my right side: O. Ir. *liḡim*, Eng. *lie*, Scot. *lig*.

Λύιπεαδ̃, f. (1), a corslet, breastplate: (2), in later times, a coat of mail: (3), armour, defence protection: το ξεοῦσαι λύιπεαδ̃ ἐμφοαῖς, thou shalt get a corslet of defence: Λύιπεαδ̃ Πάτριαις, the Corslet of St. Patrick—the famous Hymn of St. Patrick, composed on going to Tara. (From Lat. *lorica*; W., *llurvg*, a coat of mail.)

Λύτ, m. (1), orig. movement, motion, activity: ὁ ἐίμυς αἶψα λύτ, arose with activity: (2), strength, might, cleαρα λύτα=feats of strength, athletic feats: allied to O. Ir., luib=he went, lóobair, they went, from root, lu=go, found in ουλ=oo-lo, é-loo, com-la, τάμ-la.

Λύτξαιρ, f., joy, rejoicing: 292, λε μόρι-μασιν ὁραμ̃ αἶψα Λύτξαιρ, with great triumph and joy: from λύτ and ξάιρ (shout): less correctly, λυατξάιρ, though λυατ and λύτ, are allied.

Λύτμαιρ, adj., swift, active: vigorous: only once, ξαῖσαι λυτμαιρ, an active hound, from λύτ, q. v.

Μακαοῖν, m., a youth, young man or woman: in latter case, generally followed by mná (genit. of bean), to denote the gender, as at l. 23, αὐτὸν μακαοῖν mnά =a youthful maid: cf. céile firi=a husband, μαλμαδ̃ firi, a boy, leanb̃ mic=a young son: also written macám̃. (O. Ir. maccaem=mac-caem=a youthful fair, a fair youth.)

Μάξ, m., a plain, a field: μαῖα μαίρεαδ̃=beautiful plains: genit. μαῖε or μυῖε, dat. μαῖς or μυῖς: pl. μαῖε as well as μαῖα: orig. neuter, later sometimes fem., as, ριυβαλ na μαῖε, walking (over) the plain (Cl. *Tuipenn*): anglicised 'Ma' as in

'Macroon' for *Mağ-ciomēda*, sometimes 'May' as in 'Mayo' for *Mağ-eo*, 'Maynooth' for *Mağ-nuaðao*, but mostly 'Moy' as in 'Moycullen' for *Mağ-cuilinn*, 'Moy-bray' for *Mağ-bpeağ* (in Meath), etc. (Old Celtic *magus*, W., *ma*, *mai* for *magh*—from root *mag*, in Lat., *mag-nus*, hence means the *great*, the *wide*, or *broad*.)

Maioin, f., morning : gen. *maione*, as *peult na maione* = morning star, *maioin ceoðac* = a misty morning : *maioin anoe* = yesterday morning, *maioin anou* = this morning : *ar maioin*, in the morning or this morning : (O. Ir. *matan*, *matan* : Lat., *māne* for *mat-ne*, *matu-tinus*, Fr., *matin*.)

Maigean, f., a maiden, a girl, a virgin : only once, at l. 125, *Seoðair ceoð maigean*, *meiopeac*, óg, thou shalt have a hundred handmaids merry and young : Eng., *maiden*, Germ., *mädchen* : a loan-word in Irish, though not very recent. See Notes.

Maig, f., grief, lamentation : *aicir uíinn gan maig*, tell us without grieving : *gan maig gan moill*, without grief or hindrance : allied prob. to Lat., *maer-or* (grief), Eng. *mourn* : more remotely to *mor-bus*, *maib*, *mor-tuus*, etc.

Maipm, v. intr., I live : *cionnar oo maipm*, how hast thou lived ? *go maipm tú!* long may you live, thank you ! infin. *maipm* ; *ar maipm* = alive, living, also in *a maipm*.

Maip, f. (1), beauty, loveliness : *oe buair a maip*, 431, by virtue of her beauty : (2) an ornament, honour, credit : *ir moip an maip uuit é*, it is a

great honour, credit to you. (O. I. *maĩrre*, from
adj. *maĩr*=fair, lovely, bright.)

Maĩreač, adj., lovely, beautiful : *maž̃a maĩreača*.

Mała, f., eyebrow : *a mała čaol*=her slender (fine)
eyebrow.

Maolĩoeam̃, m., triumph, exultation : really inf. of
maolĩom=I boast. *ž̃aĩrĩ maolĩom̃* (or *maolĩote*) a
shout of triumph.

Maol, adj. (1) smooth, bare, bald : (2) of animals,
hornless—the only meaning in *Łaol* : *eĩĩt maol*,
bó maol : W. *māl*, *moel*, Eng. *bald*.

Maolĩ, m., an officer, superintendent, steward : *ouĩne
oe na maolĩ* (for *oe na maolĩab̃*), one of the
officers, overseers : O. Ir. *maerĩ*, *moerĩ*, W. *maer* :
said to be from *major*, but doubtful.

Maĩ (1) prep. (a) as, like : *maĩ an nž̃r̃eĩn*=like the
sun, (b) as, for, *maĩ mĩnaolĩ*, as a wife, for wife (c)
in—before the rel. pron. *a* : *maĩ a maĩb̃ čmaĩnn ba
čumĩpa blač*, in which (=where) there were trees
most fragrant of blossom : (2) adverb, (a) of
manner, as, *maĩ junn' r̃e Ľiom*, as he had done
with me ; also, as indirect interrog., *ĩĩn maĩ
čuač̃ač̃ ž̃o Tĩĩ na n-Ōž̃*=that is how I went to
Tĩr na n-Ōž̃ : (b) of time, when, *maĩ Ńo čonnaĩĩc
Ńiaĩmaĩo ĩĩn*=when D. saw that—but this mean-
ing does not occur in *Łaolĩ*.

Mámač, m., the morrow, next day : generally gov'd. by
some prep., as, 309, *aĩ n-a mámač*, on its morrow, on
the next day : often *łá aĩ n-a mámač*, or, an *łá aĩ
n-a m̃*=the day on its morrow, the next or follow-
ing day : *čĩucraĩo r̃e amámač*, he will come to-

morrow, where $\alpha\mu\acute{\alpha}\rho\alpha\acute{\varsigma}$ is either for $\iota\ \mu\acute{\alpha}\rho\alpha\acute{\varsigma}$ =in the morning, or more prob. for $\alpha\eta\text{-}\mu\acute{\alpha}\rho\alpha\acute{\varsigma}$ =the morrow: *ef.* $\alpha\nu\omicron\upsilon\iota=\alpha\eta\text{-}\omicron\upsilon\iota$, the day, to-day: $\alpha\nu\omicron\kappa\tau=\alpha\eta\text{-}\nu\omicron\kappa\tau$, the night, to-night. (O. Ir. $\beta\acute{\alpha}\rho\alpha\acute{\varsigma}$ and $\beta\upsilon\alpha\beta\alpha\acute{\varsigma}$, W. *bore*: the m is prob. due to the nasalising of the β , by the article: though no doubt the Eng. *morrow*, *morn*, and Germ. *morgen* are allied.)

$\mu\alpha\rho\beta\alpha\acute{\omicron}$, verb. trans., was killed: perfect passive of $\mu\alpha\rho\beta\alpha\iota\mu$ =I kill or slay: $\text{'}\eta\alpha\rho\ \mu\alpha\rho\beta\alpha\acute{\omicron}\ \mu\omicron\nu\eta\alpha\rho\ \alpha\eta\ \tau\text{-}\omicron\rho\varsigma\alpha\rho\ \acute{\alpha}\xi$, where alas was slain the valiant Oscar: from adj. $\mu\alpha\rho\beta$, dead, W. *marw*.

$\mu\alpha\rho\iota\alpha\acute{\varsigma}$, m., a horseman, rider, cavalier: $\alpha\eta\ \mu\alpha\rho\iota\alpha\acute{\varsigma}\ \omicron\iota\alpha\eta$ =a swift rider. (From O. Ir., $\mu\alpha\rho\iota\varsigma$, a horse, found also in $\mu\alpha\rho\iota\varsigma\mu\alpha\rho\acute{\omicron}$, a cavalcade, $\mu\alpha\rho\iota\varsigma\text{-}\acute{\rho}\lambda\upsilon\alpha\acute{\varsigma}$, a horse-host, cavalry: W. *march*, Eng. *mare*.)

$\mu\alpha\rho\iota\varsigma\text{-}\acute{\rho}\lambda\upsilon\alpha\acute{\varsigma}$, m., a horse-host, cavalry: $\mu\alpha\rho\iota\varsigma\text{-}\acute{\rho}\lambda\upsilon\alpha\acute{\varsigma}\ \mu\omicron\rho$ =a great cavalcade, 511.

$\mu\alpha\rho\mu\upsilon\rho$, m., marble: W. *marmor*, Fr. *marbre*, Eng. *marble*, all from the Latin *marmor*, which may be from the Grk. *marmaros*.

$\mu\epsilon\alpha\upsilon\delta\alpha\acute{\varsigma}\alpha\eta$, m., weight, burden: $\mu\epsilon\alpha\upsilon\delta\alpha\acute{\varsigma}\alpha\eta\ \eta\alpha\ \lambda\epsilon\iota\varsigma\epsilon$ =the weight of the flag: strictly inf. of $\mu\epsilon\alpha\upsilon\omicron\upsilon\gamma\iota\mu$ =I weigh from $\mu\epsilon\alpha\upsilon$, a balance, O. Ir. $\mu\epsilon\upsilon$, which is identical with the $\mu\iota\upsilon$, in $\mu\iota\upsilon\omicron\iota\mu$ =I think, measure, allied to Lat. *metior*, Eng. *mete*, to measure.

$\mu\epsilon\alpha\mu\alpha\iota$, f., memory: mental powers, senses, wits: $\upsilon\epsilon\ \acute{\varsigma}\alpha\iota\lambda\lambda\epsilon\alpha\upsilon\alpha\rho\ \alpha\ \mu\epsilon\alpha\mu\alpha\iota$, they lost their senses; $\rho\omicron\acute{\varsigma}\lambda\alpha\iota\mu\ \upsilon\epsilon\ \acute{\varsigma}\lambda\alpha\iota\mu\text{-}\mu\epsilon\alpha\mu\alpha\iota\ \eta\omicron\ \upsilon\epsilon\ \acute{\rho}\rho\upsilon\iota\tau\text{-}\mu\epsilon\alpha\mu\alpha\iota$, to learn by memory, by heart, by rote: also

written *meabair*: prob. a loan-word from *memoria*:
pure Irish, *cúinne*.

Meanmnać, adj., high-spirited, high-minded, noble :
Oirín meanmnać: adj., from *meanma* or *meanmain*,
= the mind, the spirit.

Meap, adj. (1) swift, active: *ceuo eac ar mipe i ngleo*,
a hundred steeds most active in battle: (2), wild,
mad, raging, 327, *eo lar an móir-muir meap*=the
great mad sea lit up.

Méio, f., size, bulk: *méio mo peapann*, the bulk or
size of my body: O. Ir., *méit*, fem., W., *maint*
from some orig. **magnit*- as in *magnit-udo*: some-
times now *meuo* (masc.).

Meat, m., failure, decay: *meat ná euz ní feicfíró tú*,
failure (of powers or senses), or death thou shalt not
see.

Meiõpeac, *meaõpac*, adj., merry, mirthful, pleasant :
ceuo maiõpean meiõpeac, a hundred merry
maidens: also *meaõpac*—*ba meaõpac uúinn*,
it was merry to us—we were merry: from *meiõip*
or *meaõair*, mirth, gladness, jollity.

Méin, f., the mind, the intelligence: *peabap a peapann*
azur a méin, his excellence of body and mind.
(Another *méin*, which appears to signify *mien*, *face*,
look, does not occur here.)

Meipb, adj., slow, faltering; weak, feeble: *go meipb*,
cpéit, weak and overcome.

Mian, m., wish, desire, genit. *méin*, pl. *miana*, *mianta*:
sur rmuain mé go mb'é mo mian=I thought
it would be my desire, I thought I should like:
allied to *méin*, *meanma*, etc.

Μιλ, f., honey (gen. μελα): μίλῃ na μιλ ὀ'ά ἡ-ὀλ
τῇ ὀειρῆ-ῖον, sweeter than honey drunk in red
wine.

Μίν, adj., fine, smooth: bright, pleasant: ὕλεαντα
μίνε.

Μιονν, m., a diadem, crown: μιονν ῥίοςθα, a kingly
diadem (O. Ir. μιννο).

Μιτιο, adj., meet, fit, right, timely: ἢ μιτιο ὅam, it
is meet or timely for me. (Also μιτις: latterly
often used as a noun—a *fitting time*), so at 311;
also ἢ μιτιο ἕοm, I think it fitting.

Μοῦαμαίλ, adj., gracious, courteous: α πούλταιν
μοῦαμαίλ; O gracious star! from μοῦ, a manner,
honour, respect, grace.

Μοίλλ, f., delay, halting: ὕαν μοίλλ, without delay,
forthwith, at once.

Μονυαρ, interj., alas! comparing with μο ὕῖον, mo
leun, μο ἔρεαῖ, etc., μονυαρ prob.=mo-nu-άρ=
my new misfortune! my new ruin!

Μύνιμ, v., trans., I teach, show, point out: μύνιμὸ
αν τ-εὐλυρ ὅam=he will show me the way.

Μυρ, f., (gen. μαρῶ), the sea: αρ μυρ ῖαρ τίρ, on sea
and land: orig. neuter, then masc., as at 152, ὅ
μῖεαμ beul an μαρῶ μόνρ, till we reach the
mouth of the great sea: now fem., beul na μαρῶ
μόρῃε.

Νάμρεαῖ, adj., shameful: ἢ νάμρεαῖ αν ὕεαρτ ανορ ἕ
μάῶ, 'tis a shameful word now to say: from νάμρε,
νάμ, a shame.

Ναομ, (1) adj., holy: αν Σπιομασ Ναομ, the Holy Ghost:
ναοιμ-ινῖεαν=a holy virgin, ναοιμ-ῖεανῇαρ=

sacred history ; (2), noun masc., a saint, a holy man or woman : *ῥῥυαῖστε ναοῖν*, hosts of saints.

νεαντός, f., a nettle : but once, at l. 544, in nom. sing. *ἀττ ριαῖαίτε, ρλίοῶ αἰσὺρ νεαντός* : dim. of *νεαντα* or *νεαντα* : W. *danadl*, nettles, *dant*, a tooth, with which compare O'Reilly's other form, *νεαντός*.

νεῖμνί (or *νεῖμνιῶ*), m., nothing : genit. *νεῖμνεῖτε* ; *νῖλ ιονντα υἱε ἀττ νεῖμνί*, there is not in them all but nothing, they are all as nothing : *οἰάντα ἀρ νεῖμνί*=made out of nothing : *οὐλ ι νεῖμνί*=to become nothing.

νεῦλ, m. (1), a cloud, 329 *αἰ ἀμαρῖα να νεῦλ*=gazing at the clouds : (2) a sleep, slumber, 310, *οὐ οὐρῖγεαμαρ ἀρ ἀρ νεῦλ* we awoke from our slumber. (O. I. *nél*, W. *niwl*, Lat. *nebula*).

νῆαμ-βῖατ, m., a splendid or shining mantle : from *νῆαμ*, splendour, and *βῖατ*, a cloak, mantle. See Notes.

νῖρ (*νίορ*) neg. adv. (1) not : generally of past time with the indic. : asp. verbs active but not passive : 281, *νῖρ βεαννυῖς ῥνῖρ υῖλνυῖς οὐνν* : about a dozen times, 28, 87, 281, etc. (2) with cond. asp. *νῖρ β'ῖεοῖρ ἔεῖρ*, he would not be able, he could not, *νῖρ μῖαῖτ ἑομ*=I should not like, not found in *ἑοι*, with cond. From *νί-ρ* with loss of final *ο* : otherwise *νίορ*, but unnecessarily, for every *ι* has not become *ίο* : cf. *τίρ*, *μίρ*, *ρίρ* (ask), etc.

νοῶταῖμ, v., trans., I reveal, disclose : *ρῖαα ἑομ ῖο νοῶταῖρ ρῖτ*, I long for you to reveal the cause : *εἰαῖοεαῖν οὐ νοῶταῖ*, to bare or unsheathe a sword : *βῖαταῖ οὐ νοῶταῖ*, to display a flag : *μῖν οὐ*

noçtað, to reveal a secret: from noçt=bare, naked.

nuað, adj., new; new-come, newly arrived: only once, and in this sense, l. 5, as epithet of St. Patrick: W. *newydd*, Eng. *new*, Lat. *novus*, Grk. *neos*, O. Ir. *nua*, nú, nó.

Oḡam, m., (1) the Ogham or Ogam writing: an ancient style of writing on stone, or wood, or parchment, used by the Irish before—and also after—they learned the Roman alphabet: (2) any word, sentence, or other writing in the Ogham character: of many sorts, one was called the *Ogham-craobh* (Ogham of branches), or 'branch-Ogham' because it consisted of lines on each side of a central or stem line—like the branches of a tree. (O. Ir. oḡam: Gr. *ogmos*, a furrow, straight line, path: W. *ôf*, prob. for *oghaf* (with loss of *gh*), an element; a letter? See Notes.

Oiðce, f., night: twice at 285 and 400, in genit. pl. each time: aṡi feað tṡi n-o:oiðce (for oiðceað) oeið n-o:oiðce(að): not connected with W. *nos*, Lat. *nox*, Eng. *night*, which is our word noçt found in anoçt, to night. Oiðce=O. Ir. aoiðce, aoiðce, prob. for aoiðce, from aoið, intensive and allied to ceo, mist, darkness.

Óig, f., a maid, a virgin: genit. sing. óighe, gen. pl. óig: O. Ir. óig, uaig, holy, pure, entire: a diff. word from óig=young, O. Ir. óc, oac for *eoanc, W., *ieuanc*, Lat., *juvenc-us*, Eng., *young*.

Óigbean, f. (gen. óigmná), a young woman, maiden: also bean óig, óig, aṡiṡi, bṡuimneall, etc.

Օրրօսար, adj., illustrious, famous, remarkable : twice, once of the king of *Tír na nÓg*—*rí օրրօսար*, *comāctac*, an illustrious and mighty king : and once of Finn—*Ḟionn օրրօսար*, *áig*, *ceann na ríóig*, the victorious, illustrious Finn, head of the hosts : O. Ir. *arrosar*, *aurrosar*, *urrosar*, *aurrosac*, W., *arddyrch*, lit., *over the sight*, in view, eminent, notable from *ar*=over and *օսար*=the sight, the look.

Օլ, m., drink, drinking : strictly infin, of *օլալմ*, I drink, *լուրտ*, *բլեօս ար օլ*, playing, feasting, and drinking.

Օր, m., gold, *արջաս ասր օր* : *օսարց օր*, red gold : *օր* *burօ*, yellow gold : (2) the brightness or colour of gold, as, *բօլտ ան օր*=hair of gold : *ceann-օր*, head (or hair) of gold. W. *aur*, Lat. *aurum*, Fr. *or*, Span. *oro*.

Օրօս, adj., golden, of gold : gilded : *նամ-երստ օրօս*, a bright mantle adorned with gold, 368.

Օրօ, m., order (in every sense) : *մ օրօ ալբջւրբեօ*, in alphabetical order : *օրօ beannույցե*=holy orders : *աժարս օրօ*, fathers of (religious) orders : *օրօ Տան Թրօւրիար*=the order of St. Francis.

Քալար, m., a palace : loan word from *palatium*, or from *palace*, W. *palas* : cf., *ցրար*, from *gratia* : pure Irish *լսցեօ*, *լսցւոր*, *լիօցօն*, *բլսց*, *բլսց-լսց*, *լիօց-բլսց*, *բլսլցեան*, *ցրանան*, etc., etc.

Քարրա, f. (1), a person, individual, gen. *քարրան* : *աօն Պա 1 օ-տրի քարրանալ* : (2) the body. person, or figure : *մէօ մօ քարրան*, the size of my

body, my stature: Lat. *persona*, W. and Engl. *person*.

Ῥέιππε, m., an Irish perch of seven yards' length: *reacht b-ḗiππε* (for b-ḗiππῖṽ) seven perches: Fr. *perche*, Eng. *perch*, Lat. *pertica*.

Ῥιαν, f., pain: grief, sorrow: punishment: genit. *péine*, dat. *péin*, nom. pl., *ῖiana* and *ῖianṯa*: at 548, *ῖa ῖian*, for assonance with *ῖiann*=instead of *ῖá péin*.

Ῥιολáιτ, f., a palace: from older form *peláιτ* from *palatium*: *palár* and *palír*, are both very modern: See *palár*.

Ῥlúπ, m. (1), a flower, blossom: (2) figuratively, the flower, prime or best of any number of things or persons: *ῖlúπ na mban*, the flower of all women: *ῖlúπ na ḃreag*, the flower, the chief of men: (3) the *flower* or best part of meal, i.e. *flour*: *ῖlúπ cḡuṯneacṯa*=wheaten flour. (From *ῖlúπ*, Norm. Fr. *fleur*, Eng. *flower* and *flour*: Mac Firbis used Ir. *bláṯ*, in both senses.)

ῖός, f., a kiss: once at 467, *ῖeo úuṯ mo ῖός*, here is my kiss to thee.

ῖόgaím, v. trans. I kiss: twice, at 173, 481.

ῖópaṽ, m., marriage: inf. and also perf. pass. of *ḡópaím*, I marry: *ṽo ḡópaṽ mé le Niamh cinn-óir*, I was married then to Niamh C.O. (For *ῖḡópaṽ*=*sponsatus*: for loss of *ῖ*, compare Fr. *épouser* for *espouser*=*sponsare*, to pledge oneself, to marry.)

ῖḡiainn, f., a meal, a dinner: O. Ir. *ḡḡainn*, from Lat. *prandium*.

ῖuṽar, m., woe, misfortune: *ar mṡe ῖa ῖuṽar go laṡ*,

τλάει, 592, and I in woe, weak and powerless : O.

Ir. *puḡar*, from Lat. *pudor*, with change of meaning. [Note: Rarely a pure Irish word begins with *p* : all the foregoing eleven are loan words.]

Raḡao, v. intr., I will go : fut. of *cérom*, I go (q.v.) but from root of *ruim* or *ruim*=I come or go : sometimes written '*raḡao*,' but the *r* does not belong to the word—the future being formed without it in this case : O. Ir. *raḡat raḡa*, found yet in Co. Cork, *raḡao, raḡa mé* : ní *raḡaró caíteam ort*=decay shall not come upon thee.

Raḡaric, m., the sight : *caillear raḡaric mo súl* : I lost the sight of my eyes : O. Ir. *raḡaric*, no doubt for *ro-raric*=fore-sight.

Re, prep., to, towards, against : often confounded in use with *le*, which is a different word : in *laoi*, of some ten instances of *re*, a few are corruptions of *le*, as *re h-aonta niam* : a few doubtless represent an ancient *re*, as, *buaint re bán*=to touch the ground : of forty instances of *le*, several represent an ancient *re*, as, *doeium leat* (for *ruot*). *le* expresses nearness, accompaniment, possession, agency, manner, opinion, feeling : *re* direction, contrast, opposition : is the right prep. after verbs of saying, touching, fighting, etc. *Re* which still survives in Ulster and in Scotland, should be preserved and distinguished from *le*. O. Ir. *re, ri, rre, rru, rruē* (in compos.) : W. *gwrth*, Eng. -wards, Lat. *red-* in *red-eo* (for *ured-eo*), etc., and *vers-* in *vers-us*.

Ré (*rae*), f., time, period, life-time : found with *le* twice,

at ll. 111 and 548, *le mo* (‘oo) *pé*, during my (thy) life-time : once with *pe*, 443, *pe* ‘o’ *pé* : in this sense prob. *pe* is the right prep. (Also *paē*, O. Ir. *pé* and *pee* : prob. means *course* and allied to *pém* and *pit* (*peaēa*) : W., *rhe*, a run, *rhed*, a course, a race.)

Rérō, adj. (1), smooth, clear : *māḡa mairēaēa*, *pérōe* = lovely, smooth plains : (2) smooth, bright, glossy : *mḡean an fúilt pérō*, the maid of the glossy hair : (3) easy, quiet, slow, as *fanam ḡo pérō* = let us wait (and go) easily : (4) ready, prepared—but not in this sense, in *laoi*. (Prob. for *p-pérō* = L., *paratus*, Fr., *prét* : so *pérō*, a field = *pratum* = *paratum*.)

Rém, f. (1) course, career : *ár rteuo fúinn fá lán-pém*, our steed under us in full career : (2) power, sway, array : *’ran Fhiann ’nár ḡcionn fá lán-pém*, and the Fenians with us in full array. W. *rham*.

Réin, f., agreement : will, control : *an t-eaē bán fá’m péin*, the white steed under my control : strictly dat. of *map*, the will, choice, agreement ; ‘oo *péin*, to the will or agreement of = according to : ‘oo *péin* na bpileaō, according to the poets.

Reubaō, m., tearing, to tear : inf. of *peubaím*, I tear : *aḡ peubaō olaoi a caoin-ēinn óim* = tearing the tresses of her fair head of gold. (Otherwise *paobaō* : O. Ir. *pébao*, *pépaō* : perh. allied to Lat. *rapio*, Eng. *rob*.)

Reult, m., a star : *aḡ amarc ar na peultaiḃ*, gazing at the stars : *buailte pe peultaiḃ* = stamped with stars, studded with spangles. O. Ir. *pél* *péall*,

meola—the final *τ* is modern : prob. allied to *mae* or *mé*, the moon.

Reultan, m., a star : dim. of *meult* : at l. 100, used figuratively : *Δ meultain moðamail*, O gracious star !

Rí, m., a king : genit. and dat., *riğ* : nom. pl. *riğce*, gen. pl. *riog* : *rí na nÓg*, King of Youth, *rí na mBeo*, King of the Living : often of Finn, *Δ rí na bFiann*, O King of the Fianna : *Δ Oirín uapail*, *Δ míc an riğ*, O noble Oisín, son of the King ! See Notes.

Riam, adv., of time : previously, formerly, before. always, ever (up to the present) : generally (but not always) used in neg. and interrog., phrases, as at 28, *naç bpacavari mañ bean com breag*, who had never seen a woman so lovely : *ní breug ar oual ram mañ ro ráð*, no lie is it customary for me ever to say : prob. an old superl. from *me*, *ma* (before), *cf. primus* from *prae*. (Sometimes *ariam* but there is no necessity for the *Δ*.)

Riğbean, f., a royal or queenly woman=queen, great lady : at 26 in genit. *ar amarc veilbe na riog-mna*, seeing the face of the queenly lady : “*Súo í ríor an riğbean álainn, óg*,” down there below is the young and lovely queen—Old Song.

Riğim, irreg. verb., trans and intrans. : generally intrans., with *go* (to) : (1), intrans., arrive, come, go : *go riğeam tar air go Tir na nÓg*, till we go back, to *Tir na nÓg* : *nuair riğeamar go cumair na trága*, when we arrived at : (2) trans. reach, arrive at : *go riğeam beul an mairia móir*, till we reach the opening (into) the great sea. Generally

ῥῑῑῑῑ (with ῑ pure): O. Ir. ῥῑῑῑῑ and ῥῑῑῑῑ=ῥῑ-
ῑῑ-ῑῑῑ.

ῥῑῑῑῑῑ, f., a queen: the oldest word for *queen*, (now generally βαῖνῥῑῑῑῑῑ) genit. ῥῑῑῑῑῑ: very frequent in ῑῑῑῑ: where the Queen of *Tir na nOg* is called ῥῑῑῑῑῑ once, 394, but βαῖνῥῑῑῑῑῑ twice, 370, 389: (2) a princess, a great lady: in this sense often applied to ῥῑῑῑῑ, as daughter of the King of Youth, and often to the princess rescued by Oisín: in this latter sense, still used in poetry. (O. Ir. ῥῑῑῑῑ, W., *rhian*, Lat., *regina*: the ῑ is often still pron. pure in Munster, and must be so pron. often in the poem.)

ῥῑῑῑῑῑῑ, m., a king's palace or mansion: otherwise βῥῑῑῑῑ-ῥῑῑῑ: the final ῑ (of βῥῑῑῑῑ) is often still pron. pure, but not in genit. ῥῑῑῑῑ-βῥῑῑῑῑ.

ῥῑῑῑῑῑῑ, adj., kingly, queenly, royal: ῑῑῑῑ ῥῑῑῑῑῑῑ, a royal castle or palace: κοῥῑῑῑῑ ῥῑῑῑῑῑῑ, a kingly or royal crown, καῑῑῑῑῑ ῥῑῑῑῑῑῑ, a royal seat or throne: O. Ir. ῥῑῑῑῑῑ, adj. from ῥῑ (ῥῑῑ) a king.

ῥῑῑῑῑῑῑῑῑῑῑ, m., a noble or distinguished champion: so ῥῑῑῑῑῑῑῑῑ, ῥῑῑῑῑῑῑῑ, ῥῑῑῑῑῑῑῑῑ, etc. See ῑῑῑῑῑῑῑῑῑῑ.

ῥῑῑῑῑῑῑῑῑ, m., a noble or distinguished hero: See ῑῑῑῑῑ.

ῥῑῑῑῑ, v. intr., I run: ῑῑ ῥῑῑῑ ἄν τ-εῑῑῑ ῑῑῑ ἡ-εῑῥῑῑῑῑῑ, the horse ran swiftly: inf. ῥῑῑῑ, gen. ῥῑῑῑῑῑ: W., *rhyd* and *rhed*.

ῥῑῑῑῑῑ, f., choice, preference: genit. ῥῑῑῑῑῑ: ῑῥ ῑῑ ῑῑ ῥῑῑῑῑῑ ῑῑῑ ῑῑῑῑῑῑ ἄν ῑῑῑῑῑῑ, 99, thou art my choice above all the women of the world: also at 147, where this line is repeated. (Deriv. of ῥῑῑῑῑ)

for O. Ir. $\mu\omicron\zeta u = \mu\omicron\text{-}\zeta u$, of which the root ζu is allied to Lat., *gustus*, and Eng., *choose*.)

$\mu\omicron\rho c$, m., the eye: genit. $\mu\omicron\rho c$ and $\mu\iota\rho c$: now only poetical, $\rho\acute{u}l$ being the ordinary word: $\mu\omicron\rho ca$ $\zeta\omicron\mu a$, $\zeta l a n a$, clear blue eyes.

$\mu\omicron\zeta a\rho$, irreg. v., I took or seized: perf., 1st sing. of $\mu\epsilon\iota\mu$, I take (q.v.)

$\acute{S}a\acute{t}$, f., enough, plenty, one's fill: $\acute{a}\mu$ $\rho\acute{a}\acute{t}$ $\mu\acute{r}\acute{o}$, our fill of food, $\tau\acute{a}$ $\mu\omicron$ $\rho\acute{a}\acute{t}$ $\acute{a}\zeta a\mu =$ I have enough: cf. Lat., *sat*, *satis*.

$\acute{S}a\acute{m}$, adj. (1), soft, sweet, mild: (2) easy, $\mu\acute{u}\iota\mu\acute{r}\acute{o}$ $\alpha\eta$ $\tau\text{-eolur}$ $\tau a\mu$ $\zeta\omicron$ $\rho\acute{a}\acute{m}$, he will easily show me the way. (Prob. identical with the O. Ir. $\rho a\mu =$ summer, hence, warm, mild, soft, W., *hâf*: Germ., *sanft*, Eng., *soft*.)

$\acute{S}a\mu a\acute{l}$, f., an equal a match: gen. $\rho a\mu l a$: \acute{a} $\rho\acute{a}\mu a\acute{l}$... $\acute{n}\acute{\iota}$ $\rho\acute{a}c a\acute{\rho}$, its like thou hast not seen: also $\mu a\acute{c} \rho a\mu a\acute{l}$, f., an equal, a peer, a copy: W. *hafal*, Lat. *simil-is*, Gr., *homalos*, Eng., *same*.

$\acute{S}a\mu a\acute{l} \tau$, f., a comparison: \acute{a} $\rho\acute{a}\mu a\acute{l} \tau$ $\rho\acute{u}\tau\omicron$, 523, his compeer.

$\acute{S}a\omicron\zeta a\acute{l}$, m. (1) the world, $\acute{a}\mu$ $\rho\acute{u}\tau\omicron$ $\alpha\eta$ $\tau\text{-}\rho a\omicron\zeta a\acute{l}$, throughout the world, in all the world: once $\rho a\omicron\zeta e a\acute{l}$ at 48, for assonance: (2) life, $\rho a\omicron\zeta a\acute{l}$ $\rho a\tau a$, a long life, $\acute{a}\mu$ $\rho e a\acute{o}$ $\mu\omicron$ $\rho\acute{a}\omicron\zeta a\acute{l}$, during (or throughout) my life: (3) an age, $\tau\acute{r}\acute{e}$ $\rho a\omicron\zeta a\acute{l}$ ηa $\rho a\omicron\zeta a\acute{l}$ (or τe ρ . ηa ρ .), through an age of ages, for ever and ever = *per sæcula sæculorum*: perh. from *sæculum*.

$\acute{S}a\omicron\iota$, m. (1) orig. a man of science, of knowledge: at 344, $\tau\acute{e} a\eta\tau a$ τe $\acute{l} a\mu a\acute{l}\beta$ $\rho u a\acute{o}$ (gen. pl.) made by the hands of *distinguished artists*: (2) any man dis-

tinguished for learning or science, *ῥαοί* *ῥεσνῆαιρ*, a *saoi* in history, a distinguished historian: *ῥαοί* *εἰσῆνα*, a *saoi* in philosophy, a distinguished philosopher, *ῥαοί* *λέιξινν*, a *saoi* in literature, a scholar, *savant*: (3), a man of rank, a gentleman. (O. I. *ῥάι*, *ῥύι*, gen. pl. *ῥυαο*.)

Σαοι, adj., (1) free (2) noble: only in the phrase, *λε λάμαιβ ῥυαο ἄγυρ ῥαοιρ-ἑῶιρ*, by the hands of artists and noble craftsmen.

Σαίλ, f. (1) shade, shadow: (2), hue, tinge, *ὅρ βα ḡλαινε ῥαίλ*, gold of the purest hue or tinge: (3) brightness, colour *ῑο ḡαίλλεαρ μο ḡnúρ ἄγυρ μο ῥαίλ*, I lost my natural appearance and my bloom: “*ḡhí ῥαίλ na ḡ-caoι 'na leacain*,” the colour of the berries was in her cheek. (Shorter form of *ῥαίλε*, dim. of *ῥαῑ́τ*, q. v.)

Σαπαίμ, v. intrans and trans.: (1), intrans.—always so in *λαοί*: I go away from, part with, leave: with *le* and *pe*—now generally with *le*: 319, *ὅν lá ῑο ῥcaoῖμαιρ-ne léi*, from the day we parted with her, left her: twice with *pe*, 170, 171, *ἀρ ῥcaoῖμαιρ-ain pe ḡéile*, *ῥcaoι. an ḡḡαρ pe n-a mác*: (2), trans. *an ḡlann ῑο ῥcaoῖμαιρ le n-a n-ḡḡαρ*=to part or take away the children from the father: inf., *ῥcaoῖμαιρ*, *ῥcaoῖ*, and also *ῥcaoῖταιρ*, of which two occur in *λαοί*, W. *ysgar*—same root as Eng., *scar*, *score*, *share*, *shear*, etc.

Σαῑ́τ, m., shade, shadow: *ῥά ῥαῑ́τ na ḡcῥann*, under the shade of the trees: (2), cover defence, protection, *ἀρ ῑο ῥαῑ́τ*=in thy defence: (3), sake, good, *ἀρ ῥαῑ́τ cáιρῑe*, for the sake of credit. Allied to

ῥciač, shield, Lat. *scutum*, Eng. *shade*, W. *sgod* in *cy-sgod*=(shadow).

Scáctmar, adj., from ῥcáč, shade, darkness—later, fear, dread : hence, dreaded, to be feared, terrible : nač ῥcáctmar liom a čéačt am' óáil, that his coming against me is not terrible to me.

Sceul, (ῥgeul) m. (1), a tale, a story : (2) a piece of news, matter, event, pl. ῥceula, news, tidings ; ῥceulta, tales, stories : ḡó voilb oubač ári ῥceul, though sad and sorrowful the tale we had to tell : lean ari óó ῥceul,=continue thy story : (W. *chwedl*, O. Ir. ῥcél.)

Sciam, f. (gen. ῥcéime, dat. ῥcéim), beauty, loveliness : ῥí vo b'feáiri ῥciam, a king of the noblest beauty, often ῥcéim is used as nom, or accus. but this is not allowable except for assonance sake : (Allied to Grk. *schéma*, form, shape, dignity.)

Scit, f., rest, stopping, delay : čriall liom žan ῥcit, to set out without (further) delay.

Scríobaim, v. trans., I write : only the past partle., at 525, iomóa leabari čá ῥcríobča ῥíor, many a book there is written : inf. ῥcríobaó, past part. ῥcríobča.

Scuim, v. intr., I cease, desist, leave off : foll. by ve, off, from : only in imper., ῥcuim ve vo b'pón, cease from thy mourning, inf. ῥcuim : allied to ῥcaim, I leave, part, divide.

Seáčar, prep., beyond, besides, in comparison with : only once, ῥeáčar cáč, 79, beyond all others : used as a fuller form of ῥeáč, beside, beyond : but most prob. a compound of ῥeáč ór : cf. ór cáč (above all

others : and *ṡarar bárr, farar bárr*=*tar ór bárr*
=over and above.

Sealao, m., a while, a time, a turn : as at 183, *realao eile úinn*, another while to us=we were another while : same constr. at 329, *realao úinn as amarc na neul*, we were awhile gazing at the clouds. (Dim. of *real*, a while, a turn.)

Sealg, f., a hunt, a chase : gen. *reilge*, dat. *reilg*, *as reilg úinn*, at a hunt by us, whilst we were hunting. (O. Ir. *reilg*, W. *hely*.)

Sealgairéacht, f., hunting : only once, 181, *as realgairéacht i ngleanntaib mine*, hunting in the pleasant glens : abstr. from *realgaire*, a hunter, huntsman, from *realg*.

Seanóir, m. (gen. *óra*), an old man : twice, *reanóir cñionna*, 459, a decrepid old man, and at 595, *reanóir boóc dall* : W., *henwr*.

Searc, m. (gen. *reirc*) : love, intense passionate love : generally with *gráó* in the *laoi* : *rearc as gráó uo tugar uoo' mac* intense love and affection I have given to thy son : W., *serch*, Gk., *sterg-o*, I love.

Searmóc' for *searmócaó* or *searmógaó* : trans. v., who would stand or maintain : cond. of *searmuigim*, I stand or maintain.

Séim, adj., mild, gentle : a *pháruaic réim*, O gentle Patrick ! allied to *ráim*, q.v.

Seo, *reuo*, m. generally, a jewel or gem : O. Ir. *réu*, orig., anything of value, as a sword, a bracelet, a cauldron : very often applied (in O. Ir.) to a young cow, perhaps as a standard of value : cf. *pecunia*,

money, from *pecus*, a head of cattle : and *cf. chattels* (goods), with *cattle*—orig. the same word.

Σζ—See under ρc—.

Σιαρ, adv., westwards, to the west, back : 'ῥ ἀρ n-αῖσας
 ζο ζλαν ριαρ, and our face direct to the west : ριαρ
 is modern for τιαρ=οο-ιαρ=to the west or in the
 west : so with all this class of words, ρυαρ, ριορ,
 ροιρ,—the ρ is a corrup. of τ which is an abbrev.
 of οο=to or at : ταλλ and ῥαλλ retain the τ : τυαρ
 τίρ (now ρυαρ, ριορ) were not anc. disting. from
 τυαρ, ῥιορ, though we now distinguish ρυαρ, ριορ
 from ρυαρ, ριορ.

Σιλim, v. trans. and intrans., I shed, drop, generally of
 tears or blood : (1) trans, αῖ ρίλεαῶ ρολα=dropping
 or losing blood : (2) more gen. intrans., to drop,
 drip, fall : 176, οο ρίλ na ρευρα lem' ῥιυαῖο, the
 tears fell down my cheek : inf. ρίλεαῶ and ρίλτ.

Σίοσα, m., silk : οε ρίοσα ῥαορ, of costly silk : κυλαῖο
 ρίοσα, a silk dress : O. Ir. ρίτα, W., *sidan*, Span.,
sedá, all from Latin *seta*, orig. *hair*, afterwards *silk*.
 See Notes.

Σίορ (1), adj., long, lasting : (2) m., duration, continuity :
 ρίλεαῶ αρ ρευρτα ann οο ρίορ, continuously, without
 interruption : (b) eternity ; 352, οο ρίορ=for ever.
 (O. Ir. ρίρ, W., *hir*, Lat., *sér-us*.)

Σίορ, adv., down, downwards ; O. Ir. ρίρ and τίρ=οο-ίρ
 to below, to or at the bottom : orig. of motion or
 rest, now generally of motion only. See ριαρ.

Σιυβαλ, m., going, moving, walking : αῖ ριυβαλ αρ βαρρ
 na ῥτοonn, moving or going over the waves : (2,
 the chase, the run : ζο ῥλúτ 'na ῥεῖορ pan τ-ριυβαλ.

close behind her in the chase : *ar ruabál*=going in motion, in operation. (Prob. for *ruál*: cf. *ruabáilce*, for O. Ir. *ruáilce*: *ruál*=*reol*=way, course, driving : W. *heol*, *hwyl*.)

Slán (1) adj., well, safe, sound, healthy : *rlán*, *pollán*=safe and sound, well and hearty : (2), m., farewell, *o'fásbhar rlán*, I said farewell : *rlán leat*, farewell to you, good bye !

Sliaib, m. (gen. *rléibe*, dat. *rléib*), a mountain—only once *opuim rléibe*, a mountain ridge: often means a moor, a heath, a wild place. (Allied to Lat. *silva*, a wood: both from root *SALV*=save, cover, protect: Eng., *sleeve*, a cover for the arm.)

Slím, adj., graceful, comely, *an maicac rlím*=the graceful rider : (2), smooth, fine : “*bíðeann bárr bog rlím ar éaoín-énoic éireann*,” (*Donncað Ruad*.) *There's soft tender grass on the fair hills of Erin.* W. *llyn*: doubtless allied to Eng. *slim*.

Slóð, *rluað*, m. (1) a host, an army, *flonn treun na móir-rlóð*, *ceann na rlóð*, etc. : (2), a hunting party : (3), a crowd, gathering, multitude : *liað móir mármuir að an t-rlóð*, a great flag of marble with the crowd : *tar an rluað*, right over the crowd : for the fluctuation between *o* and *ua*, cf. *truað* and *tró-caíre*, *ó* and *ua* (a grandson), *ó* from and pron. *uaim*=from me, etc.

Smaoinim, *rmuainim*, v., trans. and intr. (1), I think of, imagine, fancy : *níl doibneaf ann oár rmaoin an cporðe*, no delight of all those the heart has ever imagined : *suir rmuain mé féin go mb'é mo*

mian, that I thought or fancied: (2), think reflect, consider (does not occur in λαι).

smól, m., a thrush, throstle, or mavis: now generally rmólaç and rmóilin.

Smúit, (rmúio), f., a cloud or mist: πορκα γλανα ζαν rmúit, clear, cloudless eyes: sometimes also, a cloud of dust or of smoke. (Allied to múc, W. *mwg*, and Eng. *s-moke*.)

Snoð, rnuaoð, m., complexion, colour of the face: ba gile a rnoð ná eala ar tuinn, fairer her complexion than the (plumage of) swan upon the wave: generally in the accus. after adjectives, as oo b'áilne rnoð, who was most beautiful (as to=) of complexion: For the double form, cf. rlóğ and rluag.

Soillléir, adj., clear, manifest, to be seen: níl ní.....naç bfuil foillléir agao oo ríor, there is nought, that is not clear before thee for ever: foillléir=ro-leir (=easily seen or very clear): the double l is prob. due to a supposed connection with foillre=light.

Soillreac, adj., bright, splendid, shining: copóin omícleannaç foillreac, a bright, glittering crown: ceuo maigvean foillreac map an ngréin, a hundred maidens radiant as the sun.

Soillrigim. v. intr., shine, be bright, or brilliant: oo foillrig phoebur ór ár g-cionn and Phœbus shone above our heads.

Speur, f., the sky: òpócuig an rpeur=the sky darkened: gen. rpéire, dat. rpéir, pl. rpeurta. (Grk. *sphaira*: Milton's "starry sphere.")

Spuan, m., a bridle: only once, rpuan héil-óin, a gold-

mouthed (i.e. bitted) bridle, 44: gen. ῥῥῡαν or ῥῥέμ, pl. ῥῥῡαντα: Lat. *froenum*, W. *ffrwyyn*.

ῥῥόλ, m., usually translated *satin*: prob. (O'Curry and O'Connellan) some very fine kind of *linen* of ancient times: ceuo bṛac ῥῥόλ, a hundred satin mantles: ṽeapṽ-ῥῥόλ=red satin, 207: and at 365, ῥίοṽa ῥῥόλ, must be for some very fine kind of silk, the finest. [Sometimes written ῥῥόλλ: prob. —unlike ῥίοṽa—a pure Irish word, identical with the G. Ir. ῥῥól, ῥῥóll, light (Corm. Gloss.), hence any bright or gorgeous material: with ῥῥόλ, light, cf. *stella* for *ster-la*, and Germ. *strahl*, a ray.]

ῥτεuo, m., a steed, a spirited horse: from the Eng. word: prob. originally used only for an English or British horse: the Irish eac̃, is used in ṽaoi, sixteen times, ῥτεuo twice, and the compd. ῥτέuo-eac̃, twice, at 42, 202. [Connected with *stud* (of horses) and Germ. *stute*, a mare.]

Suapic, adj., pleasant: a Oirín t-ṽuapic, O pleasant Oisín!

Suḃac̃, adj., bright, cheerful, merry, 305: opp. of ouḃac̃.

Suioim, v. intr., I sit: 150, ap mo ḃeula ṽo ṽuiõ an óiḡ, before me sat the maid: perf. pl. 253, ṽo ṽuiõeamap ann ṽin ṽioṽ, we then sat down: inf. ṽuiõe. (Allied to ṽiõõ, peace, Lat. *sedeo*, Eng. *sit*, W. *hedd*, peace, calm.)

Suim, f., heed, care, interest: ná cuip ṽo ṽuim, pay no regard. (To be pron. long 'seem,' as generally in Munster.)

Taṽann, f. (1), driving, hunting, chasing: 'ḡa taṽann

go rána, chasing it boldly: (2) the barking or baying of a hound: O'Brien (Ir. Dict.) thought the word in this sense was from the sound, as if from 'tar'; but it is doubtless but a secondary meaning of *hunting*—inseparable from hunting with a hound: tarainn=oo-ač-řain or oo-ač-řerainn from the same root as řian, řiann, a hunter.

Ćáipe, adj., worse, weaker: comp. of ćáip (or ćáip). weak, poor, worthless: níř ćáipe von řmanĉean, not worse (to) the sunny maid, i.e., she was not behind us, she was not less sad.

Ćair, adj. (a), moist, damp, soft: (b) weak, feeble: (c) gentle, mild: a říosan ćair, O gentle princess!

Ćánřar, irreg. v., I came, perf. of ćiřim (or ćařaim), q.v.

Ćárla, (ćárla), v. intr., defective: happened: perf. of defect. verb ćárluróim, I go, meet, happen, 318, cao oo ćárla von říosan óis, what happened to the young princess: mar ćárla óam řéin, as (things) happened to me: inf. ćárlóo: rarely used now but in perf. formerly ćárla now ćárla: ćárla=O. Ir. oo-řála=oo-řo-la, root lo, luio, found in eu-loo, com-la, etc.

Ćeačt, f., coming, arrival: 4ř ćeačt oóib uile=on the coming of all=all having come, 373: řác oo ćeačt(a) the cause of thy coming: sometimes ćeačt is used as at 274, 277, but not merely for assonance, but prob. a diff. word, another form of ćiačt=coming: ćeačt=O. I. tečt from tic=oo-ic: see ćiřim.

Ćeangřmũřim, v., intr., generally in 3rd pers. sing. or plu: happen, occur: řac ní rář ĉeangřmũřis liom,

everything that happened to me : inf. *teangmáil* and *teagmáil*.

Teann, adj., tight, pressed : (2), fig. hard, stiff, stout : *ran ngrárcan teann*, in the stiff encounter : W. *tan*, *teneu*, O. Ir. *teno*, Lat. *tentus*, *tensus*.

Téirim, irreg. verb, I go : *téirdeam anoir don úin*, let us go now to the castle : inf. *íul*, *íol* (from root *lo*) : perf., *éuaðar*, I went, indirect and depend. *veaðar*, fut. *íaðao*, from *ío-ac* : cond. *íaðainn*.

Teuro, m., a string, chord : *íeobair ceol ar teuro*, thou shalt have music on harp-strings : O. Ir. *tét* (for *cent*), W. *tant*, allied to *teann*, tight, and L. *tentus*, stretched.

Tigim, irreg. v., I come : *má éigir liom*=if thou comest with me : imper. *tar*, perf., *tánzar*, O. Ir. *tánac* fut. *tiucfar*, inf. *teaét*.

Tír, f., the land, as opposed to the sea : *ar muir 'r ar tír* on sea and land : *ar o-teaét dam...i oíir*=on coming to land, on landing, 505 : (2), a land or country : *Tír na nOg*=the land of the (ever) Young, the Land of Youth : (Also W. *tir*, Latin *terra*, root *tiir-im*, dry).

tlác, adj., feeble, cut down, reduced : *ar míre go las*, *tlác*, and I left weak and enfeebled : prob. a past partle. from *tal-*, cut off : W. *tlawd*, poor.

Tógaim, trans. verb, I take up, raise, lift, take away : *oo éogbar a lia*, I set up his head-stone, 303 : *an lias ro oo éogbáil go lám-teann*, to lift that flag full stoutly : imperat. *tóg*, perf. *oo éóg re*, inf. *tógbáil*.

Tonn, f., a wave : gen. *tonne*, *tuinne* : dat. *tonn*

tuinn: μαρι εαλα αρ tuinn, as a swan upon the wave: αρ βαρη na o-tonn, o'er the top of the waves: W. *ton*, Eng. *Don*—the name of many rivers, for Brit. *Ton*.

Τομαο, m., fruit: πα τομαο αρ βλαε, under fruit and blossom.

Τορτ, m., silence, being silent: bi 'oo τορτ=(bi in oo τορτ), 'be in thy silence,' be quiet: also ρορτ and τοετ and ροετ (doubtful if they are all identical).

Τριαετ, (1), m., treating of, discourse: εαλαμαρι τριαετ αρ φhionn, we have heard discourse about Finn, we have heard F. treated of: W. *traeth*.

Τριαετ (2), the foot: μα λεαγαιη τριαετ αρ εαλαη περο, if thou layest foot to smooth earth: now τριοις, W. *troed*.

Τριαις, f., the strand, the shore: εο ciuμαιη na τριαςα, to the edge or verge of the strand: Τριαις-μoρη= 'Great-strand,' 'Tramore:' φhionn τριαις, 'White-strand' 'Ventry,' in Co. Kerry.

Τριαιςim, v. intr., of the sea: to ebb, retire, flow back: oo τριαις an min-muηη pomaηη, the smooth sea ebbed before us.

Τριατ, m., a time an hour, a division of the day: an τριατ, the time=when: an τριατ oo connaiηc φhionn, when Finn saw: na τριατα, the Canonical hours: ι οτριατ, in time, in anτριατ, at a wrong time.

Τρεαρκαιητ, f., a cutting down, slaying, slaughtering: ας τρεαρκαιητ λαοε, cutting down warriors: τρεαρκαιητ=τρε-ρκαιητ, cf. co-ρκαιητ, root, ρκαιητ.

Τρεις, v. intr., imperat. of τρειςim, I leave, leave off,

desist : *τρέις σο πόιλ νε νο ξαιρceαδ*, kindly leave off treating of thy valiant deeds.

Τρέμε, (1) adj., comp. (and superl.) of *τρευν*, mighty, valiant : *ceυο λαοδ αρ τρέμε ι ηγleo*, a hundred heroes most valiant in fight : See *τρευν*.

Τρέμε, (2), f. (abstract), valour, might : *οά τρέμε κάιλ* (a doubtful idiom) however great his fame for valour : See Notes.

Τρέιτ, adj., weak, worn out : Lat. *tritus*, worn down.

Τρευο, m., generally, a flock of sheep : hence *τρευοαιο*, a shepherd, pastor : at 557, in contempt, like *herd* in English : *ουινε οεν τρευο*, one of the herd.

Τρευν (1) adj., strong, mighty, valiant : *ῤιονν τρευν*, an *παταδ* *τρευν*, *comηac* *τρευν*, etc. (2) noun masc. a strong one, a giant, champion : *ῤεαρα νο cυιρι ρι αρ αν τρευν*, pledges she exacted from this giant : O. Ir. *τρέν*, W. *trén*, Lat. *strén-uus*, Eng. *strong*.

Τρualλ, m., a setting out, departure : inf. of *τρualλαim*, I set out, depart : *τρualλ λιom ῤαν ρciτ*, to set out without delay.

Τρuοπαλλ, m. (1) a bunch, a cluster, as of berries, grapes, etc. (2) a thick tress of hair, *α ιηγεαν na ο-τρuοπαλι η-όιη*, O maid of the tresses of gold !

Τρuαῖς, adj. (1) lean, poor, thin : (2) pitiful, sad : *βαδ τρuαῖς λεατ ι*, she would be pitiful to you, i.e. you would pity her : W. *tru*.

Τρuαιῖς, f. (for *τρuαιῖγε*) pity : *ο'ῤευcαρ λε τρuαιῖς*, I looked with pity.

Τρuιμε, f., weight : *λε τρuιμε αν uαλαιῖς*, with the weight of the load : from *τρom*, weighty, W. *trym*.

Τυαπαρῖς, τυαπαρῖς, f. an account, tidings: τυαπαρῖς φῖνν, any tidings of Finn: sometimes means a *search for tidings*, ἀρ τυαπαρῖς ἠνᾶ, in search of a wife: the ς in τυαπαρῖς, is prob. the ς of τυαπαρῖςβαίλ, an account, description, but the latter is more definite than τυαπαρῖς, (Cf. τός, ρᾶς, from τόςβαίλ, ρᾶςβαίλ.)

Τυαπαρῖςβαίλ, f., an account, description.

Τύπηλινγim, v. intr., I descend, come down: of a rider, dismount, alight: only once, μά τύπηλινγim ὅεν εἰς βάν, if thou alightest, etc., 454.

Τυῖρce, f., fatigue, weariness: sadness, grief: ὅ ἑλαρ τυῖρce=I felt weariness=grief seized me: cf. τυῖρ=fatigue and Eng. *tire*.

Τύῖρce, adv., sooner, quicker: ní τύῖρce εἰνῖς me, 589, no sooner did I come: used as comp. of λυαε, quick, soon, but really from ταιοῖρεαε, τύῖρceαε, formerly adjectives from τύρ, beginning.

Τυῖτim, v. intr., I fall: mun(α) ὅτυῖτim ἕom, if he will not fall 'by me' (i.e. at my hands) inf. τυῖτim, to fall.

Uaine, Uaῖtne, (1) adj., green: (2), m., green, as a colour: ní maῖb ὅαε ὅά b-ῑaca ῑúil, ὅe ḡom, ὅ'uaime, etc. (Spelt also with ε, but this is prob. a mistake.)

Uaῖrle, m., pl. of uapal: nobles, chiefs, grandees: or may be the abstract uaῖrle, used collect. like *nobility, gentry* in Engl.: εἰνῖς uaῖrle na caῖῑac in ἀρ ḡ-comḡáil.

Ualaε. m. (1) a load. burden: τῑuime an ualaῖς, the

weight of the load: (2) fig. a charge, duty, τὰ
 σ'υαλαὰ οὔμ, I am bound.

Uamán, f., fear, fright: ḡlac uamán an t-eac bán,
 fright seized the white steed=he took fright: O.
 Ir.. oman, with short o, W. *ofn*: prob. therefore
 uamán, is for umán.

Aball, m., an apple: very often also a *ball*: uball óir,
 perhaps a golden *ball*, rather than a golden *apple*:
 O. Ir. aball, W. *afall* and *afal*: Lat. *mālum* for
 **āmāl-um*: Eng. *apple*.

Uct-blát, adj., smooth-fronted, (or warm-fronted?)
 pálar ḡmanmár uct-blát, a sunny warm-fronted
 palace: See blát.

Uimál, adj. (a) humble: obedient, submissive: (b)
 gentle, willing: (From Lat. *humil-is*, with loss of
 initial: W. *ufel*.)

Uimluigim, v. intr., I bow to, salute: níu uimluig
 óúinn, he did not bow to us: σ'umluigear féin
 von ríogán cóir, I bowed to the virtuous queen.

CRÍOČ.



3 9031 01192029 5

 TB
 1398
 C59L2

1649

Author

Colimin, Micheal.

Title

Laoi Oisin ar tir na n-og.

1649

BOSTON COLLEGE LIBRARY

UNIVERSITY HEIGHTS

CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.



